Biography of Hadrat Moulânâ Mohammad Yûsuf Sâhib – Amîre Tablîgh

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BIOGRAPHY OF HADRAT MOULÂNÂ MOHAMMAD YÛSUF SÂHIB (RAHMATULLÂHI 'ALAIHI)

THE BEAUTY OF YÛSUF

By Moulânâ Ihtishâmul Hasan Sâhib Kândahlawî

All praise exclusively belongs to Allâh ﷻ, the Rabb (Lord and Master) of the Universe and may peace be upon His messengers.

Allâh ﷻ, the Creator of the Universe, the Omnipotent, has made the human being the most honoured amongst His creation. He has blessed him with various bounties and diverse abilities. He has made him the manifestation of His qualities of beauty and grandeur.

The human being is a combination of body and soul, materialism as well as spiritualism. He is in need of materialism and spiritualism for his existence and progress. Hence, arrangements for both these necessities were made even before his creation.

In order to fulfill his worldly needs, material means have been made available to him. Similarly, in order to fulfill his spiritual needs, a code of life has been given to him. This code of life is called Islâm. This life of obedience, known as the Sirâtul

Mustaqîm (Straight Path), was initiated by the father of man, Hadrat Âdam ﷺ and finally completed by the last and leader of all prophets, Sayyidunâ Rasûlullâh ﷺ. Approximately a hundred and twenty four thousand Ambiyâ ('Alaihimus Salâm) are the links of this spiritual chain or it could be said that they are the bricks of this structure of Islâm.

The soul of the human being was created before his physical body. A pledge was taken from him (before he was transferred to this earth) wherein he acknowledged the rububiyyah (lordship and supreme authority) of Allâh ﷻ.

The reason for this pledge was to spiritually elevate man through his worship and obedience to Allâh ﷻ. This worship and obedience was to show his spiritual excellences, nobility and honour on the surface of the earth so that the angels could envy him.

The angels are a spiritual and celestial creation of Allâh ﷻ. Their only duty is to obey and worship Him. This pure creation is sinless. There is no element in them to sin and disobey Allâh ﷻ.

Contrariwise, is shaytân and his progeny. Disobedience and rebellion is their nature. They possess no ability to worship and obey.

Two paths have been chalked out for man to live his life. One is the path of Rahmân (the Merciful) and the other the path of shaytân. Man has the ability to tread anyone of the two.

The path of Rahmân (Sirâtul Mustaqîm) is the only single open highway which leads towards worship and obedience. Contrariwise are the numerous paths of shaytân which leads towards rebellion, disobedience and finally destruction. Shaytân gives da'wat (calls) towards his paths to lead man astray. Hence, there was a need to create a pure group from amongst man who will be divinely protected and trained by the angels to give da'wat (call) man towards the path of Rahmân.

Allâh ﷻ fulfilled this need through the Ambiyâ. They were sinless. Although spiritually they resemble the angels, yet they are humans. Allâh ﷻ took a pledge from the souls of these Anbiyâ to bring îmân and help Sayyidunâ Rasûlullâh ﷺ with the perfect religion he presents, if he is sent during their times.

In actual fact, this pledge was taken from all human souls through the medium of their religious leaders. This makes every person and ummah responsible to help the religion of Islâm, if Sayyidunâ Rasûlullâh ﷺ had to appear during their respective times.

Actually, it was the sanctified group of Sahâbah who fulfilled this pledge. Every individual from amongst them was selected and chosen to give da'wat and help the religion of Islâm. In doing so, they offered every type of sacrifice. The Qur'ân speaks of this in the following words, "Men who have been true to their pledge with Allâh ﷻ", {Sûrâh Ahzab}. On this sacrifice, Allâh ﷻ rewarded them with the certificate of His everlasting pleasure. "Allâh is pleased with them and they are pleased with Allâh". {Al-Qur'ân}. For this reason, Sayyidunâ Rasûlullâh ﷺ has declared his Sahâbah ﷺ to be a means of general guidance, "My Sahâbah are like guiding stars, Whomsoever you will follow you will be rightly guided". An Urdu poet says,

جو نہ تھے خود راہ پر اوروں کے ہادی بن گئے

"Those who were not guided became the guide of others".

The personality whose biography is discussed in this book had a special attachment and inclination towards the lives and stories of the Sahâbah ﷺ. His book, Hayâtus Sahâbah, is a living proof of this attachment. This book is a masterpiece portraying the practical and academical lives of the Sahâbah ﷺ. Consequently, his heart absorbed all the distinguishing enthusiasm and tendencies of the Sahâbah ﷺ to propagate and aid the religion of Islâm.

Moreover, he had a very close and deep attachment with teachings and traditions of Sayyidunâ Rasûlullâh ﷺ. This special connection with Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ﷺ is the very principle whereupon the heart is rectified. Thereafter, to beautify this connection even further, is the inheritance of this enthusiasm to spread Dîn which he received from his ancestors. "This is the bounty of Allâh ﷻ which He bestows upon whom He wishes". {Al-Qur'ân}

Hadrat Moulânâ Mohammed Ismâ'îl (Rahmatullâhi 'alaihi) established himself at Banglâwâlî masjid in Bastî Hadrat Nizâmuddîn Auliyâ only for the sake of spreading and propagating Dîn. It is the result of his effort and struggle that the desire and awareness of Dîn was created amongst the ignorant Mewâtî people.

They were a people who were involved in all types of pagan customs. He did not only impart formal religious education to them, but trained them spiritually as well. Hence, the understanding, desire, awareness and steadfastness of Dîn was seen vividly amongst them. They were so acquainted with masâ'il (religious laws) that they would rectify a moulawî (religious learned person) if he cited a wrong mas'alâ. Their distinguishing qualities were trustworthiness, honesty, truthfulness, fear of Allâh ﷻ and abstinence. I personally witnessed during my initial travels to Mewât that the students of Hadrat Moulânâ Mohammed Ismâ'îl Sâhib (Rahmatullâhi 'alaihi) were centres of religious guidance for those around them. However, these personalities were just a handful.

Nevertheless, after his death, his eldest son, Moulânâ Mohammed Sâhib (Rahmatullâhi 'alaihi) continued to follow in his footsteps and the scope of effort widened. On the demise of Moulânâ Mohammed Sâhib, Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) moved to Bastî Hadrat Nizamuddîn Auliyâ. The scope of his effort widened even further until it reached other parts of the Indo-Pak subcontinent. Currently, it has become a global effort which needs no introduction.

At present, people from different Arab, American and European countries are coming to Mewât and other areas of the Indo-Pak subcontinent after practically realising the benefit and importance of this work. Through the blessings of this work, Allâh ﷻ has caused these Mewâtis to go to foreign countries to initiate this work there.

After being informed of the reports and results of these jam'âts (groups) which travelled through Europe, America and Africa, it is estimated that this simple movement and effort has achieved to do that work which great institutes failed to accomplish. These results are accomplished because this effort very closely resembles the effort of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ.

The personality whose biography is recorded in this book did not only receive this fevour and zeal to propagate and serve Dîn from his grandparents, but received it as a family heir after many generations. One of the superior ancestors of this family was Muftî Abû Sa'îd Sâhib Qâdrî Râzî (Rahmatullâhi 'alaihi).

He was a contemporary of Imâm Fakhruddîn Râzî (Rahmatullâhi 'alaihi). In the year 601 Hijri, he arrived in the Indo-Pak subcontinent via Makrân from Iraq. He settled in the small towns

of Kirânah and Jhinjhânah. This was during the time of Sultân Mohammed Shihâbuddîn Ghûrî. The Sultân honoured and conferred on him the title of "Shaikhul Islâm". The Sultân also made him responsible for the religious affairs of that area. Thereafter, in every era, the qualities of knowledge, excellence and desire to propagate Dîn shone very brightly in the family.

Muftî 'Abû Sa'îd Sâhib Qâdrî Râzî had a son by the name of Shaikh Kamâluddîn. From his progeny, the famous and well-known Shaikh of tarîqat, Shâh 'Abdurrazzâq Jhinjhânwî was born. Another son of Muftî 'Abû Sa'îd was Shâh Qutub Shâh. The lineage of the personality whose biography is explained in this book links up to him. I have written a biography on the elders of this family entitled, Mashâ'îkhe Kândhlah.

After the demise of Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi Alaihi), Shaikhul Hadîth Moulânâ Mohammed Zakariyyah (Rahmatullâhi 'Alaihi) turned his complete attention towards this work. Hadrat Shaikhul Hadîth is one of the guiding lamps of this family. May Allâh ﷻ keep his spiritual effulgence flowing perpetually. He is also unanimously accepted as the last leading personality in the Walîyullâhî family.

The sacrifice of life and wealth for the true Dîn of Allâh ﷻ is most loved by Him. The object of jihâd fî sabîlillâh is to unflinchingly confront and crush falsehood in every possible manner physically, verbally and spiritually. The life, wealth and honour of a Muslim has been purchased in exchange for Jannatul Firdose. "Allâh ﷻ has purchased the lives and the wealth of the believers in exchange for Jannah". {Al-Qur'ân}

The capital wealth required for the business of spreading îmân is sacrifice of life and wealth. The benefits of this will be realised in the life to come.

"O Believers! Should I show you a business which will save you from a painful punishment? Believe in Allâh, His Rasûl and strive in the path of Allâh with your wealth and lives. That is better for you if you knew". {Al-Qur'ân}

The added bounty, kindness and favour of Allâh ﷻ is that after a person sacrifices this capital wealth, it is only he that reaps its benefit in this world and the hereafter. Allâh ﷻ is independent of his sacrifice. "Whosoever sacrifices, does so for his own benefit. Certainly, Allâh ﷻ is independent of the universe". {Al-Qur'ân}

Progress in the court of Allâh ﷻ is measured according to the amount of sacrifice given. The Ambiyâ were that pure and chosen group who reaped full benefit from this business.

Thereafter, the Sahâbah were selected to help and assist Sayyidunâ Rasûlullâh ﷺ. They were a group whose second nature was worship and obedience.

They were free from evil personal motives. They excelled all other groups because of their efforts for Dîn and sacrifices in the path of Allâh ﷻ.

A brief account is given in this book of how Moulânâ Muhammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) sacrificed all his energies in this path. This book will serve as an excellent example for those connected to him to follow his footsteps.

However, with much regret, he breathed his last before reaching the point towards which he was leading others. Until then people were trained on the lines of the da'wat of the Ambiyâ and Sahâbah in order to develop the ability to attract other nations towards Islâm. To call other nations, towards Islâm is the actual demand of human affection and purpose of prophethood.

It is most likely that through the enthusiastic participation of Hadrat Shaikhul Hadîth this object will also be achieved.

In short, Hadrat Moulânâ Muhammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) reached the high stages of perfection through his selfless sacrifices and efforts. Those blessed with the insight of realities have acknowledged this fact.

The biographer, Moulânâ Muftî Azîzur Rahmân Sâhib is my elder. He is also connected to my elders. He is a keen biographer and famous writer. Hence, this book needs no words of praise from a layman like myself.

Material destruction has caused much distress to sound natured Europeans. They are searching for peace, safety and contentment of heart. Islâm is that universal religion that offers all these benefits.

It is just a matter of presenting Islâm correctly to them. So in such conditions what is the duty of the Muslims?

These few lines are written keeping in mind current conditions. May Allâh ﷻ grant it acceptance.

Finally, all praise exclusively belongs to Allâh ﷻ, the Lord of the Universe.

Muhammad Ihtishâmul Hasan
Kândhlah
19 April 1966

INTRODUCTION

I first met Hadrat Moulânâ Muhammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) in the year 1958. Although I saw him before, yet meetings wherein we conversed with each other only began taking place in the year mentioned above. From the very first meeting, I realised that he is a personality whose statements, discourses and habits needed to be noted down for the benefit of the entire Ummah.

I continued meeting him personally at Nizamuddîn or at ijtimâ's. Similarly, I kept on corresponding with him through letter writing. Each meeting only intensified my previous realisation until I was convinced of my realisation. In December 1964, an ijtimâ' took place in Sahâranpûr in which I also participated. It was about midnight when Hadrat Jî (Rahmatullâhi 'alaihi) terminated his speech, whereupon he sat down for meals. I and other companions were present at that time. On this occasion Hadrat Jî (Rahmatullâhi 'alaihi) addressed me while others conversed amongst themselves.

It will be appropriate to mention that I never mentioned my idea and realisation to him. In this meeting, I desired that he explained some facts of his childhood days so that there could be

some type of sequence in the facts which I had already noted down. Perhaps he must have sensed this desire and began narrating facts of his childhood days which I have quoted in this book. Regretfully, this meeting terminated very quickly. Hence, instead of his personal verbal information, I had to rely on verbal and written reports of others.

It is possible that some people may understand this anxious idea to be the result of my desire for writing, yet it is not so. In fact, there is no need for this book. It is merely a fulfilment of rights. As far as a need is concerned, Khuddâmuddîn's Hadrat Jî's special editions and Al-furqân's Yûsuf special edition have fulfilled it. Despite the publication of these two special editions and the announcement of the publication of other biographies on Moulânâ Yûsuf (Rahmatullâhi 'alaihi), I continued compiling this book in the name of Allâh until completion to give practical expression to that idea which remained in my heart for many years.

Without being artificial, I wish to state, through the bounty and kindness of Allâh ﷻ, none of my books were written at one place. Some portions were written at home, others at a bus-stop or in the bus, at railway stations or in the train. At times I continued writing on shop counters. Particularly this book was written

almost entirely in this manner. Probably this is the result of the spiritual effect of Hadrat Jî (Rahmatullâhi 'alaihi).

He said, "Dîn cannot be understood by remaining at one place. Dîn is understood by movement. Reflect! The Qur'ân was not revealed at one place. It was revealed sometimes at home, sometimes on journey and sometimes in battle."

In short, this book was not written to fulfill a necessity, but to fulfill a right. However, it could also be given the position of a necessity because, in these times, when westernisation and its system have badly subdued our minds, a great need has arisen for the abundant publication of Islâmic view points. Westernisation has completely destroyed our Islâmic concept of thinking. A great number of Ulamâ have also been influenced by it. Hadrat Jî (Rahmatullâhi 'alaihi) used to say, 'The remedy for current westernisation is the unlimited movement of Tablîghî Jam'âts and spreading of the six points." I pondered much on this and, finally, I was convinced. Now with conviction, I state, "Success of both the worlds lie here."

Some friends remarked, "Sir, his biography will only revolve around the six points and tablîgh." This remark is quite true. After all, the pure life of Sayyidunâ Rasûlullâh ﷺ only revolved

around the propagation of Islâm. Without any hesitation, I state, "Hadrat Jî (Rahmatullâhi 'alaihi) was a complete and perfect inviter (dâ'î) towards Islâm. In fact it will be appropriate to call him "Inviter towards Islâm" instead of his name Yûsuf. Hence, according to his life's mission, this book will include nothing but da'wah.

My wish was to portray the life of Hadrat Moulânâ Yûsuf Sâhib (Rahmatullâhi 'alaihi) in his own words, but this unfortunately did not materialise. Nevertheless, I have made a complete effort to present as far as possible matters concerning da'wah, tablîgh and its benefits in the words of Hadrat Jî (Rahmatullâhi 'alaihi).

At the end of the book, under the chapter of advises, I have made an effort to explain the view point of Hadrat Jî (Rahmatullâhi 'alaihi) through his discourses and lectures. Finally, an exact lecture has been transcribed, which in my opinion, is the very essence of da'wah.

I admit my deficiency in compiling this book considering the lofty rank of this great inviter. Hence, this compilation must not be regarded as the last word with regard to the particulars of Hadrat Jî (Rahmatullâhi 'alaihi). Yes, when all the facts have been gathered, then a compiler could claim his work to be final. I have

written these words on Saturday, the 10th of Rajab 1385 Hijri, at Gangûh. May Allâh ﷻ award it acceptance. Âmîn. Our last prayer is, "All praise belongs exclusively to Allâh, the Rabb (Lord) of the universe."

Introduction to the Second Impression

Ten years have elapsed since the demise of Hadrat Jî (Rahmatullâhi 'alaihi). A similar amount of time has passed since the first edition of this book. This book has become widely accepted and popular. Many excerpts have been quoted in magazines and newspapers. During this interval many important events and occurrences took place. These changes and conditions caused those concerned with affairs of Islâm to realise the importance of the da'wah of Hadrat Jî (Rahmatullâhi 'alaihi). Not only myself, but scores of Ulamâ and concerned personalities have admitted the benefit of Hadrat Jî (Rahmatullâhi 'alaihi)'s prescription for the rectification of the Ummah.

However, there are some individuals and other Muslim organizations who do not take real interest in the Tablîghî movement. Hence, they have adopted other methods of working. Nevertheless, when we observed them closely we found them adhering to the Dâ'î prescription. In fact, they clearly said with regard to Hadrat Jî (Rahmatullâhi 'alaihi), "He possessed a very

clear mind. His concern was absolutely pure. Currently, none has presented a much clearer and better plan of action than his." Possibly some may view this as an exaggeration in conviction. However, a proof is needed to verify an accusation. If no proof is furnished, then this is what is termed as jealousy or party spirit.

In this second impression, I have explicated some parts of the first edition. In addition, I have proven the purity of the view point of Hadrat Jî (Rahmatullâhi 'alaihi). Consequently, explanations to many discourses are given.

Finally, I wish to state that this brief biography of Hadrat Jî (Rahmatullâhi 'alaihi) has received an extraordinary acceptance and fame in comparison with another biography (Sawânihe Yûsufî). Brevity and comprehensiveness may be the reason for this acceptance and fame. To Allâh ﷻ alone belongs all praise.

I have edited this impression on the request of different individuals. Hence, if Allâh ﷻ will, there will be no need for any other changes.

Wassalâm
Azîzur Rahmân (May Allâh forgive him),
Madanî Dârul Iftâ
Madanî Darrutta'lîf
Bijnûr
20 December 1976

CHAPTER ONE

FAMILY IDENTITY

"آسمانِ رشد و حکمت کا درشاں آفتاب
دَورِ حاضِر کا وہ یوسف بیمثال و لا جواب"

The shining sun in the sky of guidance and wisdom.
The Yûsuf of current times is unparalleled and matchless.

This biography commences with the family identity of Hadrat Moulânâ Muhammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) to illustrate that the piety, sincerity, service to mankind and Islâm of his family is equal to that of the Walliyullâhî family of Delhi. As each individual of the Walliyullâhî family was a shining and illuminating personality, similar is the case with each member of this Kândhlawî family. Each member is a pure, valuable and brilliant pearl. From the following lines it will become very clear that the family in which Hadrat Moulânâ was born and nurtured consisted of men and women of matchless piety.

Family Tree

Moulânâ Muhammad Yûsuf, son of Moulânâ Muhammad Ilyâs, son of Moulânâ Muhammad Ismâ'îl, son of Ghulâm Husain, son of Hakîm Bakhash, son of Hakîm Ghulâm Muhyuddîn, son of

Moulwî Muhammad Sâjid, son of Moulwî Muhammad Faid, son of Moulwî Muhammad Sharîf , son of Moulwî Muhammad Ashraf, son of Shaikh Jamâl, son of Muhammad Shâh, son Shaikh Ibni Shâh, son of Shaikh Bahâuddîn, son of Moulwî Shaikh Muhammad Fâdil, son of Shaikh Muhammad, son of Shaikh Qutub Shâh.

Moulânâ Muhammad Yûsuf's geneology meets with Muftî Ilâhî Bakhash and Moulânâ Muzaffar Husain at Moulwî Muhammad Sharîf. In this manner, after the eighth generation Muftî Ilâhî Bakhash and Moulânâ Muzaffar Husain become his common ancestors.[1] Some explanation of this brevity are given below.

Muftî Ilâhî Bakhash Sâhib

Muftî Ilâhî Bakhash was an outstanding student of Hadrat Shâh Abdul Azîz Sâhib (Rahmatullâhi 'alaihi). He was also regarded as a very honourable personality amongst the Moghal kings.

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[1] Reported by Shaikhul Hadîth Moulânâ Mohammad Zakariyyâ. Moulwî Mohammad Sharîf had two sons. One was Moulânâ Hakîm Abdul Qâdir. Muftî 'Ilâhî Bakhash and his nephew, Moulânâ Muzaffar Husain Kandhalwî were from his progeny. The second son was Moulânâ Mohammad Faid. He was a resident of Jhinjhânah. Moulânâ Mohammad Ismâ'îl, Moulânâ Mohammad Ilyâs and Moulânâ Mohammad Yûsuf are from his progeny. (Sawanih Hadrat Moulânâ Muhammad Yûsuf pg.39)

He acquired the knowledge of sulûk (mysticism) and sharî'ah (revealed law of Islâm) from Hadrat Shâh Abdul Aziz (Rahmatullâhi 'alaihi). When Hadrat Sayyid Ahmad Shahîd made an announcement of jihâd, he also responded to this call by taking bay'at (pledging allegiance to Sayyid Ahmad Shahîd). He passed away in the year 1245 Hijri at the age of 83.

He is the author of approximately forty books. His translation of Qasîdah Bânat Sa'âd into Urdu, Persian and Arabic poetry is a specimen of his excellent penmanship.

Moulânâ Muzaffar Husain Sâhib

Muftî Ilâhî Bakhash had another brother by the name of Moulânâ Mahmûd Bakhash. Hadrat Moulânâ Muzaffar Husain acquired his knowledge from Muftî Ilâhî Bakhash and Shâh Muhammad Ishâq. After the demise of Muftî Ilâhî Bakhash, he continued acquiring knowledge from Shâh Muhammad Ishâq. He was a sincere and beloved contemporary of Hâjî Imdâdullâh Muhâjir Makkî. None of his contemporaries could match him in abstinence and piety.

Ummî Bî

She was the daughter of Moulânâ Muzaffar Husain. Her daughter, Safiyyah was married to Moulânâ Muhammad Ismâ'îl Sâhib, father of Moulânâ Muhammad Ilyâs Sâhib and grandfather of Moulânâ Muhammad Yûsuf Sâhib.

Ummî Bî followed her father, Moulânâ Muzaffar Husain, in character and piety. She always occupied herself in the dhikr of Allâh ﷻ. Moulânâ Âshiq Ilâhî writes in Tadhkiratul Khalîl, "Fragrance was emanating from the clouts (pieces of cloths) placed under her at the time of her death."

Bî Safiyyah

She was the paternal grandmother of Moulânâ Muhammad Yûsuf (Rahmatullâhi 'alaihi). She was an excellent hâfizah. She memorized the Holy Qur'ân when she was expecting her son, Moulânâ Muhammad Yahyâ, the father of Shaikhul Hadîth Moulânâ Muhammad Zakariyyâ and paternal uncle of Moulânâ Muhammad Yûsuf. She also followed her maternal grandfather and mother in piety, abstinence and worship.

Despite her feminine duties, she had a very close connection with the Holy Qur'ân. In the month of Ramadân, she used to complete

He acquired the knowledge of sulûk (mysticism) and sharî'ah (revealed law of Islâm) from Hadrat Shâh Abdul Azîz (Rahmatullâhi 'alaihi). When Hadrat Sayyid Ahmad Shahîd made an announcement of jihâd, he also responded to this call by taking bay'at (pledging allegiance to Sayyid Ahmad Shahîd). He passed away in the year 1245 Hijri at the age of 83.

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Despite her feminine duties, she had a very close connection with the Holy Qur'ân. In the month of Ramadân, she used to complete

the recital of the entire Qur'ân with the addition of another ten paras (parts) daily. In this manner she used to complete the recital of the entire Qur'ân forty times during the month of Ramadân.

Despite her household duties and domestic chores, it was her practice to read the following daily:

Durûd Sharîf (Salât alan Nabî) - five thousand times.
"Allâh" - five thousand times.
Bismillahir Rahmânnirrahîm - one thousand times.
Yâ Mughnî - one thousand one hundred times.
Lâ ilâha illallâh - one thousand two hundred times.
Yâ Hayyu Yâ Qayyûm - two hundred times.
Alhamdulillâh - two hundred times.
Subhânallâh - two hundred times.
Allâhu Akbar - two hundred times.
Istighfâr - five hundred times.
Ufawwidu amrî ilallâh - one hundred times.
Hasbunallâh wa ni'mal wakîl - one hundred times.
Rabbî annî maghlûbun fantasir - one hundred times.
Rabbî annî massaniyaddurru wa annta arrhamurrâhimîn - one hundred times.
Lâ ilâha illâ anta subhânaka innî kuntu minnaz zâlimîn -

two hundred times and, one manzil (seventh part of the Holy Qur'ân)

This extremely pious lady was the mother of Moulânâ Muhammad Yahyâ and Moulânâ Muhammad Ilyâs. Another brother, Moulânâ Muhammad Sâhib was born from their father's first wife.

Moulânâ Muhammad Ismâ'îl Sâhib

His ancestral home was Jinjhanah in the district of Mazaffarnagar. However, when he married the maternal grand daughter of Moulânâ Muzaffar Husain Sâhib, Bî Safiyyah after the demise of his first wife, he chose Kândhlah to be his place of residence. Hence, all the personalities from this lineage are known as Kândhahlawis. He resided in Delhi above Chuansath Khambah to teach the children of Bahâdur Shâh Zafar. He performed his salâh in a nearby masjid called Banglah Wâli masjid (where the Tablîghî Markaz is presently situated).

Hadrat Moulânâ was a simple, down to earth saint. His nature was saturated with the enthusiasm to serve the creation and course of Islâm. He used to arrange water for people when they used to gather. Once he sat out searching for Muslims. A few Mewâti

the recital of the entire Qur'ân with the addition of another ten paras (parts) daily. In this manner she used to complete the recital of the entire Qur'ân forty times during the month of Ramadân.

Despite her household duties and domestic chores, it was her practice to read the following daily:

Durûd Sharîf (Salât alan Nabî) - five thousand times.
"Allâh" - five thousand times.
Bismillahir Rahmânnirrahîm - one thousand times.
Yâ Mughnî - one thousand one hundred times.
Lâ ilâha illallâh - one thousand two hundred times.
Yâ Hayyu Yâ Qayyûm - two hundred times.
Alhamdulillâh - two hundred times.
Subhânallâh - two hundred times.
Allâhu Akbar - two hundred times.
Istighfâr - five hundred times.
Ufawwidu amrî ilallâh - one hundred times.
Hasbunallâh wa ni'mal wakîl - one hundred times.
Rabbî annî maghlûbun fantasir - one hundred times.
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labourers were approaching the city for work. He enquired from them, "Where are you going?" They replied, "To work." He told them, "I will give you the same salary that you will receive in the city." Consequently he kept them and taught them how to perform salâh and recite the Qur'ân.

When they had learnt, he allowed them to return giving them the promised salary. This is how the foundation was laid at Banglah Wâli masjid for the future Tablîghî Markaz and Madrasah Kâshiful Ulûm.

This sincerity and dedication clearly shows his spiritual status. Once he requested to take bay'at (pledge of allegiance) at the hands of Moulânâ Rashîd Ahmad Gangohî (Rahmatullâhi 'alaihi). He replied, "There is no need for you to take bay'at because you have achieved its purpose."

Once Moulânâ Yûsuf (Rahmatullâhi 'alaihi) said, "The monthly salary of my paternal grandfather was two rupees. He was assigned to perform three duties, viz. imâmat, adhân and ta'lîm (teaching). His humility caused him to accept these two rupees."

The result of this devotion and sincerity caused a multitude of all classes of people from Delhi including non-Muslims to gather

when he passed away on the 4th of Shawwâl 1315 Hijri, corresponding to the 26th of February 1898. The city of Delhi is at a distance of three and a half miles from Nizamuddîn. Many people were deprived of shouldering the Janâzah despite long bamboo posts attached to it.

Moulânâ Muhammad Sâhib

He is the eldest son of Moulânâ Muhammad Ismâ'îl Sâhib. He possessed chaste habits like his father. Outstanding amongst them was his humble disposition. He became a successor to his father, but did not live long thereafter.

Moulânâ Muhammad Yahyâ Sâhib

He is one of the sons of Moulânâ Muhammad Ismâ'îl Sâhib. He was born in the year 1287 Hijri. His historical name is Baland Akhtar.

He acquired his elementary education from his father. Besides Arabic literature and logic, he studied all the other subjects at Madressa Husain Bakhsh at Delhi. He says: "I memorised Sullam (a book on logic). I repeated its text two hundred times with the aid of a tasbîh (rosary). In Arabic literature I only

studied nine genres (magâmât) of Arabic rhythmic prose from Maqâmâtul Harîrîyah. I studied this work while my teacher walked to and from his home. At many instances he would say, "I don't know the meaning of this particular word. You should consult the dictionary for its meaning."

I studied Hamdullâh in eighteen days. This work was taught after Dhuhr salâh. Hence, in the morning I used to sit on the rooftop of my maternal grandmother's house and study its marginal notes. Only at noon, I used to descend to have lunch. At times I used to debate the lesson with my teacher."

Amongst the Ulamâ of Deoband, Moulânâ Muhammad Yahyâ's intelligence and memory were ideals to cite. He possessed such a remarkable and photographical memory that he used to dictate works such as Nafhatul Yaman, Mutanabbi and Humâsah from memory to students. These hand-written manuscripts still exist to this day.

He studied Hadîth under Moulânâ Rashîd Ahmad Gangohi (Rahmatullâhi 'alaihi). He resided in Gangoh as long as Moulânâ Gangohî remained alive. He took bay'at (pledge of allegiance) on the hands of Moulânâ Gangohî and received spiritual training from him. He was so closely attached to Moulânâ Gangohî that

he (Moulânâ Gangohî) once remarked; "Muhammad Yahyâ is the staff of the blind."

Moulânâ Muhammad Yahyâ commenced teaching at Madrasah Mazâhiri Ulûm Sahâranpûr in the year 1326 Hijri. He taught in this institute for five years but never accepted a salary.

He possessed a special love for the glorious Qur'ân. After completing his duties, he would recite the entire Qur'ân daily by memory. His recitation would normally be completed by the time the mu'adhin would call out the adhân for Maghrib salâh.

He noted the lectures of Moulânâ Gangohî on Tirmidhî and Bukhâri in Arabic. His son, Shaikhul Hadîth Moulânâ Muhammad Zakariyyâ (Rahmatullâhi 'alaihi) published these lectures with marginal notes. Both these works display his Arabic literary talent and skill.

Despite all these achievements, he was extremely humble. He was a calm ocean abounded with waves of knowledge.

He renewed his bay'at on the hands of Moulânâ Khalîl Ahmad Sahâranpûrî after the demise of Moulânâ Gangohî. Moulânâ Sahâranpûrî bestowed him with the mantle of khilâfat. He passed

away in the year 1334 Hijri. He was survived by a blessed son who was an example of the knowledge and practice of our pious predecessors, a replica of the sunnah of Sayyidunâ Rasûlullâh ﷺ and a successor of our elders. He is universally known as Shaikhul Hadîth (Rahmatullâhi 'alaihi).

Moulânâ Muhammad Ilyâs Sâhib

He is the personality who revived the work of da'wah and tablîgh. He is the honourable father of Moulânâ Muhammad Yûsuf Sâhib. He was born in the year 1303 Hijri. His historical name is Akhtar Ilyâs.

He was nûrtured by those elders whose piety was explained above. As he matured, the educated class as well as the common folk accepted and acknowledged his sublime qualities. In fact, from childhood days he was a favourite of the elders. His extremely pious maternal grandmother, Ummî Bî, used to stroke her hand upon his back and remark, "Akhtar! I enjoy the fragrance of the Sahâbah from you." At times she would remark, "What is the reason I see the appearances of the Sahâbah in you?"

Moulânâ Gangohî allowed him to study in his presence with the remark, "Muhammad Ilyâs's presence does not disrupt my solitude."

He acquired elementary education in Kândhlah. However, in the year 1314 or 1315 Hijri, he accompanied his elder brother to Gangoh and studied under him. During this time he fell ill. He was treated by Hakîm Mas'ud Ahmad Sâhib, the son of Moulânâ Gangohî for a considerable period of time. He was requested not to drink water as part of his treatment. Allâhu Akbar! His steadfastness and self-determination was of such a calibre that for seven years he never drank water! He studied the science of Hadîth under Hadrat Shaikhul Hind (Rahmatullâhi 'alaihi) in the year 1326 Hijri. He also studied Hadîth under his brother, Moulânâ Muhammad Yahyâ Sâhib.

Hadrat Gangohî never used to take the pledge of allegiance (bay'at) from children. However, Moulânâ Ilyâs Sâhib was an exception. He took bay'at on the hands of Moulânâ Khalîl Ahmad Sâhib Sahâranpûrî after the demise of Hadrat Gangohî. Moulânâ Khalîl Ahmad Sâhib conferred upon him the mantle of khilâfat. He also took the bay'at of jihâd on the hands of Hadrat Shaikhul Hind.

He taught his famous and favourite nephew, Hadrat Shaikhu Hadîth Moulânâ Muhammad Zakariyyâ Sâhib, elementar Persian works while residing in Gangoh after the demise o Hadrat Gangohî (Rahmatullâhi 'alaihi). From the year 1328 Hijri he began teaching in Mazâhir-e-Ulûm, Sahâranpûr. In the yea 1336 Hijra, after the demise of his elder brother, Moulâni Muhammad Sâhib, he moved to Basti Nizâmuddîn to commenc that great work for which he was created. Hence, he spread hi great work far and wide until he breathed his last in July 1944.

He was survived by his illustrious son, Hadrat Moulâni Muhammad Yûsuf Sâhib (Rahmatullâhi 'alaihi). Moulâni Muhammad Yûsuf Sâhib followed in the footsteps of his fathe and made this movement of da'wah universal. It should b remembered that daw'ah (invitation) is a means for anything t become common and widespread. On the other hand, no matte how important a matter may be, it will cease to exist if it is bere of da'wah. On the other hand, no matter how harmful a matte may be, it will become common and widespread if it has the forc of da'wah behind it. Consequently, in this era, to produc something may take time, but to make it common takes no time.

The utility and benefit of Islâm is undisputable. The truthfulnes and veracity of Islâm is acknowledged and confirmed, yet w

have failed to give da'wah towards its absoluteness. Consequently, many thoughts and ideas against Islâm have become widespread and common. In fact, the Islâmic thought have become nearly extinct in the hearts of people.

Allâh ﷻ forbid! We are not calling towards adopting any type of current propaganda. Our object is that some practical effort should be made for the preservation and propagation of Islâm. In our opinion, the present da'wah and tablîgh movement is the most effective and convenient method to achieve this object. Simultaneously, we do not hold a low opinion for any of the other efforts and services to Islâm. Consider this point very carefully.

Shaikhul Hadîth Moulânâ Muhammad Zakariyyâ Sâhib

He is the son of Moulânâ Muhammad Yahyâ Sâhib, the nephew of Moulânâ Muhammad Ilyâs Sâhib and the paternal cousin of Moulânâ Muhammad Yûsuf Sâhib. He was married to the youngest daughter of his maternal uncle, Moulânâ Ra'ûful Hasan Sâhib. Moulânâ Muhammad Ilyâs Sâhib was married to his eldest daughter in the year 1330 Hijri. In this manner, Moulânâ Muhammad Yûsuf Sâhib and Hadrat Shaikhul Hadîth Sâhib are maternal as well as paternal cousins.

Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihi) married the sist
of Moulânâ Muhammad Yûsuf Sâhib (the daughter of Moulâ
Muhammad Ilyâs Sâhib) after the demise of his first wife. In t
manner, Hadrat Shaikhul Hadîth is the brother-in-law of Moulâ
Muhammad Yûsuf Sâhib.

Moulânâ Muhammad Yûsuf Sâhib first married the eld
daughter of Hadrat Shaikhul Hadîth Sâhib on the 3rd
Muharram 1354 Hijri. The nikâh was performed by Shaikh
Islâm Moulânâ Sayyid Husain Ahmad Madanî (Rahmatullâ
'alaihi) at the annual jalsâ of Madrasah Mazâhir-e-Ulu
Sahâranpûr. In Shawwâl 1367 Hijri, she passed away wh
performing sajdah. She was survived by only one son, Moulâ
Muhammad Hârûn Sâhib. In the year 1369 Hijri, Moulâ
Muhammad Yûsuf Sâhib married the second daughter of Had
Shaikhul Hadîth. No children were born from this marriage.
this manner, Moulânâ Muhammad Yûsuf Sâhib is also the son-
law of Hadrat Shaikhul Hadîth Sâhib.

Hadrat Shaikhul Hadîth was born on the 11th of Ramadhan 1
Hijri. His father, Moulânâ Muhammad Yahyâ Sâhib taught h
most kitâbs. He memorised the Qur'ân under his father.
paternal uncle, Moulânâ Muhammad Ilyâs Sâhib taught him
elementary Persian works. He spent his childhood in

auspicious company of Hadrat Moulânâ Rashîd Ahmad Gangohî (Rahmatullâhi 'alaihi).

Except for the works on Hadîth, he completed all the other subjects of his studies in Sha'bân 1333 Hijri. In Shawwâl 1334 Hijri, when Moulânâ Khalîl Ahmad Sâhib went for hajj, he studied the six authentic works on Hadîth under his respected father, Moulânâ Muhammad Yahyâ Sâhib. However, the desire to study Bukhârî and Tirmîdhî under Moulânâ Khalîl Ahmad Sâhib remained. Consequently, this desire was also fulfilled.

Let me (the compiler) add, in parenthesis, "Hadrat Shaikhul Hind (Rahmatullâhi 'alaihi) passed away in 1339 Hijri. At that time, Hadrat Shaikhul Hadîth Sâhib's age was approximately 24 or 25. On this basis I once asked him "Hadrat! The movement of Raishmî Khutût (silken letters) occurred before you. Would you please enlighten me with some facts that you know." He replied: "I took no real interest in it. However, we had an elderly neighbour who was actively involved in this movement. He once related that he was entrusted with the task of conveying secret messages to Yâghistân. He was an expert at making paper flowers. He used to reach the border by selling these paper flowers. If anyone wished to purchase any of the paper flowers containing the secret messages, he used to divert his attention to

another flower saying, "This one has a defect whereas that one is better." In this manner, he used to carry secret messages contained in these flowers up to Yâghistân."

The Title of Shaikhul Hadîth

Hadrat Shaikh once remarked, "My father took great care in having a bath and performing two rakâts of nafl Salâh before teaching me Mishkât Sharîf. After reciting Bismillâh, he faced the Qiblah and made a lengthy du'â. I don't know what du'â he made. However, I only made one du'â for this entire duration of time: "O Allâh, let me not discard this noble occupation of Hadîth."

Allâh ﷻ accepted this du'â. Consequently, he spent his entire life in the service of this science of knowledge. He assisted Hadrat Moulânâ Khalîl Ahmad Sâhib in the compilation of the commentary of Abû Dâwûd Sharîf, Badhlul Majhûd. Finally, Moulânâ Khalîl Ahmad Sâhib honoured him with the title of Shaikhul Hadîth with the following remarks, "Mâshâ Allâh, Moulwî Zakariyyâ deserves this title and I am well acquainted with his immense erudition in the subject of Hadîth."

This is a remarkable similarity between father and son. Both father and son occupied the position of Shaikhul Hadîth. Similarly, both the father and son taught without accepting a wage. Amongst the Ulamâ of Deoband, the personalities of this household did not make the imparting of knowledge a means of livelihood. These personalities are a practical example of the first best era of Islâm. Accepting an adequate salary was out of the question. In fact, they displayed their bravery by paying no attention to it at all. These are those personalities through whose blessings the clouds of mercy move in the skies and the oceans of sustenance flow on the surface of the earth.

Literary Works

The science of Hadîth was the favourite occupation of Hadrat Shaikhul Hadîth for which he made du'â. He wrote several books in the Urdu language. Studying these books are part of the Tablîghî programme. Amongst the works of the elders of Deoband, the publication of Bahishti Zewar ranked most high. However, now the publication of Hadrat Shaikh's works have gained wide circulation and popularity. These works have been translated into many different languages. In practically all the countries of the world these works are studied and read with great fevour and desire. A religious awareness, desire, thirst and

aptitude has been revived in the new generation through th blessings of these works. These works comprise of booklets which the language used is clear and simple.

A few important ones are listed below:

Fadâ'ile Tablîgh
Fadâ'ile Namâz
Fadâ'ile Dhikr
Fadâ'ile Qur'ân
Fadâ'ile Hajj
Fadâ'ile Sadaqât
Stories of Sahâbah (Hikâyâte Sahâbah)
Shamâile Tirmîdhî

He has written some extensively researched, monumental works in Arabic on the subject of Hadîth like:

1. Alkowkabud Durry: these are the lectures of Hadrat Moulânâ Gangohî which Moulânâ Yahyâ Sâhib noted down. Hadrat Sheikh added marginal notes and published it.
2. Lâmi'ud Darârî: these are the lectures of Hadrat Moulânâ Gangohî Sâhib on Bukhârî Sharîf which was noted down by Moulânâ Muhammad Yahyâ Sâhib. Hadrat Shaikh added lengthy marginal notes and published it.

3. Auwjazul Masâlik: this is a monumental commentary of the universally famous work, Mu'attâ Imâm Mâlik.

Sulûk and Tasawwuf (Islâmic Mysticism)

Hadrat Shaikh is the khalifâ (deputy) of Moulânâ Khalîl Ahmad Sâhib. In reality, he is a true successor of Moulânâ Khalîl Ahmad Sâhib in every respect; in habits, character, piety, abstinence etc. In short, Allâh ﷻ placed all those qualities which are the very 'soul' of tasawwuf in his personality. He possessed noble qualities such as humbleness, humility, tolerance, patience, love for the students of Dîn, independence, hospitality, sympathy for the poor, a high degree of kashf (illuminations), a genius mind, etc. Briefly, Allâh ﷻ firmly established all those noble qualities which our pious predecessors were blessed within his being.

Was it not for the fear that this biography would become lengthy, we would have definitely discussed each aspect of Hadrat Shaikh's life with some details. Nevertheless, for details refer to my book, "Wali-e-Kamil" a biography of Hadrat Shaikh (Rahmatullâhi 'alaihi).

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The Amîr of Tablîgh, Moulânâ In'âmul Hasan Sâhib

He was born in Kândhlah in the year 1918. His father's name is Moulânâ Ikrâmul Hasan, the maternal nephew of Moulânâ Ilyâs Sâhib. Although Moulânâ In'âmul Hasan Sâhib was a year younger than Moulânâ Muhammad Yûsuf Sâhib, yet both of them remained together throughout the different phases of life.

He memorised the Noble Qur'ân and elementary Persian works until Boastâ under his maternal grandfather, Abdul Hamîd Sâhib. In 1928, he came to the Markaz Nizamuddîn, New Delhi. He studied the remaining Persian and Arabic works here. In Shawwâl 1354 Hijri (1941), he took admittance in Madrasah Mazâhir-e-Ulûm Sahâranpûr to study Abû Dâwûd Sharîf under Shaikhul Hadîth Moulânâ Muhammad Zakariyyâ Sâhib.

On the 3rd of Muharram 1354 Hijri, Hadrat Shaikhul Islâm performed his and Moulânâ Muhammad Yûsuf Sâhib's nikâh to two of the daughters of Hadrat Shaikhul Hadîth Sâhib. After a year both began living with their wives. The walîmah of both took place together. Both took bay'at at the same time on the hands of Moulânâ Muhammad Ilyâs Sâhib. They both performed hajj at one time and executed the great work of da'wah and tablîgh together.

Moulânâ In'âmul Hasan Sâhib was at the side of Moulânâ Yûsuf at the time when the latter passed away. Once Moulânâ In'âmul Hasan said, "Except for a few occasions from the year 1928 onwards, Moulânâ Yûsuf Sâhib and myself always remained together. We truly loved each other from childhood. I clearly remember that once while residing in Kândhlah, I heard that Yûsuf was coming the next morning from Delhi. I was so overjoyed that I spent the entire night waiting for him. My age was less than ten years at that time."

"In 1928, I came to Nizamuddîn. During those days Moulânâ Muhammad Yûsuf Sâhib was studying Kâfiyah. I began learning Mîzân. I learnt it in two days. I learnt Munsha'ab in five days. I studied Hidâyatun Nahw under Moulânâ Muhammad Ilyâs Sâhib. Moulânâ Muhammad Yûsuf Sâhib had already studied Mishkât Sharîf before me. However, we studied Jalâlain Sharîf together. Thereafter, we studied the works on Hadîth for the final year under Moulânâ Muhammad Ilyâs Sâhib. In 1354 Hijri, we studied Abû Dawood Sharîf under Shaikhul Hadîth Sâhib. We achieved distinctions in the first examination. We were awarded with Kawkabud Durry as prizes."

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"In 1946, I fell ill and came to Kândhlah. After some time Moulânâ Muhammad Yûsuf Sâhib came to Delhi to visit me. He

rested by my side on the same bed. He said: "I anxiously desired to converse with you after your departure." Thereafter, from 1950 onwards we always remained together (at this point Moulânâ In'âmul Hasan Sâhib sighed, then continued) except for that journey which he undertook to leave this world and left us mourning."

Hadrat Moulânâ In'âmul Hasan Sâhib is a personality who possessed refined qualities and high competence. He studied both commentaries of Bukhârî Sharîf. "Umdatul Qârî and Fathul Bârî" five times. He studied the complete Fatâwâ Âlamgîrî twice. The third time he studied half the Kitâb. He taught Bukhârî Sharîf for a number of years at Madrasah Kâshiful Ulûm at the Tablîghî Markaz at Nizamuddîn, New Delhi. He possessed great proficiency in teaching it and explaining its abwâbut tarâjim (chapter headings).

During the lifetime of Moulânâ Muhammad Yûsuf Sâhib, Moulânâ In'âmul Hasan Sâhib used to observe silence. However, he used to participate in the mashwaras and ijtimâ's. After the demise of Moulânâ Yûsuf Sâhib, when he took the former's place, I found a silent personality to be highly active and efficient. He actively took part in serving the guest, advising them to participate in the Tablîghî effort and delivering talks at the

ijtimâ's. In short, he was a very resolute personality. During this era, the Tablîghî effort took a universal form.

The appointment of Moulânâ In'âmul Hasan Sâhib in place of a beloved and sincere personality like Moulânâ Muhammad Yûsuf Sâhib definitely jolted the hearts of contemporaries and those jealous. Some people considered themselves fit and worthy of this position. When their hopes were dashed, their minds subverted and a few uncouth incidents occurred. In order to root out these evils, Moulânâ In'âmul Hasan Sâhib, after consulting with Hadrat Shaikhul Hadîth Sâhib, dismissed these people.

This decision added fuel to the fire. Besides verbal propaganda, pamphlets, booklets and articles in journals and newspapers were published against the Tablîghî effort. Some learned people started speaking against the effort because of their dismissal and miserable nature. During those days, Hadrat Shaikhul Hadîth once remarked: "Those (dismissed) have accusingly said that they were asked to leave because we intended to construct buildings and homes. This is incorrect. We possess our own homes. Those people were dismissed because of their attitude which is known to the public."

Nevertheless, undoubtedly those actively involved in the effo from before were not at all happy with the attitude displayed b these people. Consequently, by mashwarah they were dismissed Despite this unpleasant incident, the Tablîghî effort progressed much more than before. Numerous people became connected to the effort. Although this progress is a clear proof of the blessing and truth of this effort, yet, at the same time, it could be said tha this was the result of the effort, excellent planning and course o actions adopted by the newly appointed amîr.

The effort increased manifolds from the level it was during the era of Moulânâ Yûsuf Sâhib. Moulânâ In'âmul Hasan Sâhib personally undertook numerous journeys to Europe, Africa, Spain and other Muslim countries. Similarly, he travelled from village to village, city to city in the Indo-Pak subcontinent. In this manner, the foundation of the work was strengthened and flourished. May Allâh ﷻ grant it even more progress. Âmîn.

Moulwî Muhammad Hârûn Sâhib

He was the only son of Moulânâ Muhammad Yûsuf Sâhib born from his first wife, the eldest daughter of Hadrat Shaikhul Hadîth Sâhib. He was born on the 23rd or 24th of Ramadân. Moulânâ Yûsuf Sâhib had no children from his second wife. Moulwî

Muhammad Hârûn Sâhib's mother passed away in Shawwâl 1369 Hijri while performing sajdah. After her demise in 1369 Hijri, Hadrat Shaikhul Hadîth Sâhib married another of his daughters to Moulânâ Yûsuf Sâhib. In this manner he was married to two daughters of Hadrat Shaikhul Hadîth, one after another.

Hadrat Shaikhul Hadîth Sâhib said: "Once Moulwî Muhammad Hârûn fell ill. A very fatal ulcer developed on his head. His condition was critical. When I observed this, I called Moulwî Muhammad Yûsuf Sâhib immediately. He delayed in responding to my call. Finally, he came to see Moulwî Hârûn Sâhib for a while and, thereafter, prepared to undertake a Tablîghî journey. I told him to delay this journey. He replied: "Hadrat! When he was born I made du'â to my Creator, O Allâh! If you wish to use him for the service of Dîn, then keep him alive, hail and healthy, otherwise I have no need for such a son."

It seems as if Moulânâ Yûsuf Sâhib's du'â was accepted. All praise is due to Allâh ﷻ who accepted his son for the service of Dîn. Once I said to him, "I seen a dream wherein Moulwî Muhammad Hârûn was clinging to your feet." He replied: "Muftî Sâhib! I am very concerned about him."

CHAPTER TWO

CHILDHOOD DAYS, EDUCATION, UPBRINGING NIKÂḤ, ETC

LETTERS OF SHAIKHUL HADÎTH

FIRST LETTER

At this point a letter of Ḥadrat Shaikhul Ḥadîth Sâḥib is reproduced below. This letter gives a brief description of Moulânâ Muḥammad Yûsuf Sâḥib's entire life. In fact, this biography is an explanation of this letter. Ḥadrat Shaikhul Ḥadîth Sâḥib writes,

"Moulânâ Yûsuf Sâḥib was born on Tuesday the 25th of Jumâdal Ûlâ 1335 Hijri, corresponding to the 20th of March 1914. His aqîqah was performed on Monday, the 2nd of Jumâdath Thâniyah Thereafter I can only say,

كان مملوكى فاضحى مالكى – انّ هذا من اعاجيب الزمن

"Initially he was my slave, then he became my master. This is one of the astonishing events of time."

Initially, he was my small, docile (easy to control) brother and student. Because of my severe nature, he used to fear me more than his father and because of parental affection, sometimes he used to evade his father's instructions. However, because of my severe nature, he never evaded my instructions. At times his father used to tell me, "Yûsuf has to accomplish a certain task. He will accomplish it quicker if you instruct him to do so."

His fathers' friends from Delhi used to insist upon him to bring his son to their weddings, but Moulânâ Muḥammad Yûsuf Sâḥib was so deeply engrossed in his studies that he intensely disliked attending such gatherings. At times when I visited them, he used to take a pledge from me not to take him to places where he preferred not to go. When his father used to insist on taking him with, I used to offer an excuse on his behalf saying, "I agreed to his promise of not taking him with." "Thereafter, he progressed spiritually to such an extent that he reached the height of the sky, whereas I remained on the surface of the earth witnessing his lofty rank. He made this progress immediately after the demise of his father. In my and Ḥadrat Râipûri's opinion, this progress was the result of the transference of his father's special nisbat (attribute) to him. This showed itself very clearly in every manner."

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"After the demise of Hadrat Madanî (Rahmatullâhi 'alaihi), he continued developing a sort of zeal and enthusiasm. He would boldly and fearlessly present his da'wah in front of the most authoritive person. After the demise of Hadrat Râipûri (Rahmatullâhi 'alaihi), his discourses carried a lot of spiritual light and illumination. It is most likely that this was the result of the special attention, affection and love these elders showed him."

"Consequently, I found him awe-inspiring. Now it became difficult for me to avoid his persistent request. Last year when he insisted that I accompany him for hajj, then despite my severe illnesses and other excuses, I had no courage to refuse him. When I did offer the excuse of sickness, he replied, "Despite your sickness, I would insist on you to accompany me." Finally, Allâh ﷻ showered His Bounty and Kindness to such an extent that many things became manifest in front of a person like me bereft of insight. These are things which I am incapable of writing. Hence, I do not wish to write them. However, I will conclude this letter by quoting a dream of an extremely pious lady."

"After the demise of Moulânâ Muhammad Yûsuf Sâhib many people saw and wrote strange and amazing dreams about him. Nevertheless, I am quoting this particular dream because, in my

opinion, it is a reality. The effect of Moulânâ Muhammad Yûsuf Sâhib's demise was widespread. This particular pious lady was so affected by his demise that she could not cease crying. In this condition, she used to perform wudû' several times and engage herself in the dhikr of Allâh ﷻ. Once, while engaged in dhikr, she became drowsy. In this drowsy state, she witnessed Moulânâ Muhammad Yûsuf Sâhib asking her, "Why have you lost your senses? Everyone has to die. Establish your relationship with the real Owner (i.e. Allâh ﷻ)." She replied with an inspiration of love, "Hadrat Jî! Please explain what had happened all of a sudden." He replied, "From a few days I was experiencing a special manifestation of tajalliyâte illâhiyah (divine revelations) when delivering discourses. On the night prior to my demise, while I was delivering my discourse, I experienced so much tajalliyâte illâhiyah that my heart could not contain it. Consequently, I suffered a heart attack. Thereafter, I was made to smell the fragrance of a huge rose flower. My soul was extracted while enjoying its fragrance."

"Moulânâ Muhammad Yûsuf Sâhib first married my eldest daughter on the 3rd of Muharram 1345 hijri. The nikâh was performed by Hadrat Madanî (Rahmatullâhi 'alaihi) on the occasion of the annual jalsâ of Madrasah Mazâhiri Ulûm, Sahâranpûr. This nikâh was performed impromptu on the

intention of Moulânâ Muhammad Ilyâs Sâhib (Rahmatullâhi alaihi). Hence, Moulânâ Muhammad Yûsuf Sâhib only began living with his wife a year thereafter. This incident also took place impromptu. From this marriage, Moulwî Hârûn was born on a Monday, the 23rd of Ramadân 1358, at 12:40 a.m. May Allâh ﷻ, through His Mercy and Bounty, grant him the ability to follow in the footsteps of his father and paternal grandfather."

Wassalâm.
Zakariyyah, 12 Muharram 1358 Hijri.

SECOND LETTER

"The wife of Moulânâ Muhammad Yûsuf Sâhib (i.e. mother of Moulwî Hârûn Sâhib) suffered from chronic fever for about an entire year. Finally she passed away at the time of the partition of India (1947) on the 29th of Shawwâl 1366 Hijri at Nizamuddîn. She passed away suddenly while performing Maghrib salâh when she had lowered her head to perform sajdah. Because of her illness, she used to perform her salâh by making signs."

"After her demise, I dissuaded Moulânâ Muhammad Yûsuf Sâhib from a second marriage, because his busy schedule did not allow him to fulfill its rights. He gladly accepted this proposal.

However, after a few years, he experienced the need for a second marriage. I replied, "With pleasure. I will make every effort to marry you where you desire." He replied, "I only wish the hand of your daughter in marriage. I do not intend going elsewhere."

Childhood Days

Hadrat Moulânâ Muhammad Yûsuf Sâhib was born on Tuesday, 25th Jumâdal Ulâ 1335 (20th March 1917) in Kândhlah. Some reports show his birth to have occurred in Nizamuddîn, Delhi. This is incorrect. His aqîqah took place on the 2nd of Jumâdath Thâniyah 1335 Hijri.

Normally, no interest is shown to note down the details of childhood days. This is so because none besides Allâh ﷻ really knows what the children of today are going to achieve in future. Hence, people are generally unfamiliar with details of the childhood days of great leaders. In fact, there even exist unfamiliarity with regard to details of the childhood days of many Ambiyâ. On the other hand, there is no doubt that from childhood, every movement of these pure souls contain distinct goodness and blessings, yet besides Allâh ﷻ none knows their future.

How were the childhood days of Hadrat Moulânâ Mohamme Yûsuf Sâhib? How did he behave during this phase of life? Th only answers to these questions is that he was just like any othe normal child. He behaved as a normal child would behave However, he was nurtured in an environment and family tha resembled the former glorious period of Islâm. The men, ladie and even children of Kândhlah were always engrossed in th remembrance of Allâh ﷻ, recitation of the Holy Qur'ân, salâh acquiring the knowledge of Dîn and practising the sunnah of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ. Imagine the condition of those children who were natured by mothers engaged in tasbîh and tilâwat of the Holy Qur'ân while they cooked food and cleaned their homes, discussed the ahâdîth and the lives of the Sahâbah while they sewed and knitted garments and whose lives were simple and according to the Sunnah. Such children's dîni fervour can never equal that of normal children.

Hadrat Moulânâ Mohammed Yûsuf Sâhib once said, "When I was still very young, my mother used to wake me up for Fajr salâh. I used to wake up and then retire to bed again. In doing so, my Fajr salâh used to become qadâ (omitted). Once my mother complained of this to my father saying, "Daily I wake up Yûsuf for Fajr, but he goes back to sleep immediately after awakening."

His father remarked, "Yûsuf will awaken people for salâh in such a manner that he will not get tired."

This prediction of Moulânâ Mohammed Ilyâs Sâhib became a reality. This servant of Allâh ﷻ awakened the people of the entire world with the reality of kalimah and salâh. Perhaps there is not a place left in this world where the da'wah of kalimah and salâh hasn't reached. In fact, this beloved servant of Allâh ﷻ caused the name of Allâh ﷻ to reach places like Europe, America and even Russia where atheism and disbelief were invented. Undoubtedly, Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) was similar to Shâh Waliyullâh (Rahmatullâhi 'alaihi) in the field of da'wah.

The proverb

ہو نہار بروا کے چکنے چکنے پات

"A precious child shows the man inside him" is famous.

Childhood days are known for their insensitiveness. Despite this, the only son of Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) behaved in a remarkable manner. Once he accompanied his mother to the home of Hadrat Moulânâ Khalîl Ahmed

Sahâranpûrî (Rahmatullâhi 'alaihi). Moulânâ asked him, "Whe are you intending to go?" He replied, "For hajj." Moulânâ th asked, "How?" He replied, "On the back of this billy-goa This answer really amused Moulânâ. Once Moulânâ Mohamm Yûsuf Sâhib said to me, "Once, in Sahâranpûr, I was adama not to eat. Hadrat Moulânâ Khalîl Ahmad Sâhib cheered me eat, but I insisted that I would only eat the food that he prepare The womenfolk reprimanded me for this behaviour, but remained firm on my insistence. Finally, Moulânâ personal kneaded the dough, baked the bread and fed me with his bless hands. Only after this preferential treatment, I retired to bed."

Although these incidences of childhood have no real importanc yet they cannot be disregarded. These incidences indicate th Hadrat Moulânâ Khalîl Ahmad Sâhib (Rahmatullâhi 'alaihi), a exalted khalifâ of Hadrat Gangôhî (Rahmatullâhi 'alaihi) an whose spirituality was acknowledged by elders like Hadr Shaikhul Hind and Hadrat Thânwi, focussed his special affectio and attention towards Moulânâ Mohammed Yûsuf Sâhib. believe that the affectionate gaze of these elders became a mean of making him follow in the footsteps of Hadrat Yûsuf عليه السلام.

Student Days

Moulânâ came to live with his father at Basti Nizamuddîn when he was seven years of age. He completed memorising the Holy Qur'ân when he was twelve years of age. Thereafter, his father taught him and his other classmates Mîzânus Sarf in fifteen days. After this he taught them Sarfmîr, with rigorous morphological exercises. They were also taught Panj Ganj by another Ustâd.

Moulânâ Mohammed Ilyâs Sâhib had a special method of teaching. The students had to prepare the entire lesson. He implemented this special method of teaching from the time the elementary book were taught. Students were given a notebook and a copy of the Holy Qur'ân. They were asked to write different words from the Holy Qur'ân and point out what sighah (form of word) it was, from which bâb (class) it comes, whether it was in the singular or plural form, etc. In this manner rigorous exercises of the elementary morphological books were given until the sixth juz (part) of the Holy Qur'ân. This caused the students to learn many Quranic words and their meanings.

Rigorous exercises were also conducted when learning Nahwamîr. In this manner the different types of words, viz. munsarif (fully inflected), ghair munsarif (non-inflected), asmâ'e ishârât (demonstrative pronouns), asmâ'e mausûlât (relative pronouns) etc. were impressed on the mind. After Nahwamîr, Qasîdah

Burdah was taught. The students were required to scrutinize e and every word. For example,

أذكر جيران بذى سلم – مزجت دمعا جرى من مقلة بدم

Hamza is for using a question; min is a preposition; tadhakku from the bâb (base stem) tafa'ul meaning to remember; jirân is plural form of jâr, etc.

After Qasîdah Burdah, Qasîdah Banat Sa'âd and the fo Ahâdîth of Hadrat Shâh Waliyullâh were taught. In sho maximum effort had to be made by the student. Moulâ Ubaidullâh Sâhib (Rahmatullâhi 'alaihi) once explained, "If student from Madrasah Kâshiful Ulûm Nizamuddîn to admittance in another madrasah, then his examination was n conducted. It had become famous that the students of Madras Kâshiful Ulûm had such proficiency that there wasn't any need conduct their examination." This is how the elementary wor were taught. Similarly, the lessons of the advanced works we also prepared by the students.

Moulânâ Mohammed Yûsuf Sâhib once told me, "When Hadr Jî (Moulânâ Mohammed Ilyâs Sâhib) commenced teaching Mishkât Sharîf, he made me responsible to research th particulars of the Sahâbah ﷺ. My other classmates were mad

responsible to research the masâ'il and differences amongst the madhâhib (schools of thought). When the lesson commenced, each one was asked to explain what he researched." Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) said: "The purpose of teaching students is to create a proficiency in them for mutâla'ah (self-study)." He also said: "Like how some Qur'ânic âyah are explained by others, similarly some ahâdîth explain others. Hence, Moulânâ included many works of ahâdîth in the syllabus of the madrasah."

Moulânâ Mohammed Yûsuf Sâhib had a very close attachment for ahâdîth and dînî kitâbs. He used to teach Dîwâne Alî and Dîwâne Hassân in Arabic literature. He also used to teach Mustadrak Hâkim etc in the science of Hadîth. Hadrat Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) said: "Moulânâ Muhammad Ilyâs Sâhib used to teach Moulânâ Muhammad Yûsuf Sâhib and myself Mustadrak Hâkim before the Fajr salâh."

Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) was very willing to teach. He used to teach thirty three lessons a day. One lesson he taught while making miswâk. He used to listen to students memorising the Holy Qur'ân before the Fajr adhân, although students were seated in a different near-by masjid for studying, yet because of Moulânâ's awe, none of them caused

any mischief. Moulânâ used to say: "An Ustâd who is not a inspiring over students cannot teach."

Arrival at Sahâranpûr

Moulânâ Mohammed Yûsuf Sâhib took admittance at Madra Mazâhiri Ulûm Sahâranpûr in Shawwâl 1351 Hijri, wh Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi alaihi) proceed for hajj. Here he studied different kitâbs. In the year 1353 H he studied Mishkât Sharîf as described above. Thereafter in 13 he came back to Sahâranpûr to study Abû Dâwûd Sharîf a under Shaikul Hadîth Moulânâ Mohammed Zakariyyah Sâ (Rahmatullâhi 'alaihi).

Shaikhul Hadîth Sâhib said: "I announced that the student w acquires the highest mark in the first term exams will be award with Badhlul Majhûd as a prize. However, if a few stude together acquire the highest mark, then each one will be award with Kaukabudduryyiy as a prize. Consequently, that year fo students acquired the highest mark equally, viz Moulâ Mohammed Yûsuf Sâhib, Moulânâ In'âmul Hasan Sâh Moulânâ Manzûr Ahmad Sâhib Bâghalpûri and Moulânâ Âbra Haq Sâhib (khalifâ of Hadrat Thânwî).

Nikâh

Hadrat Shaikhul Islâm Moulânâ Husain Ahmad Sâhib Madanî and Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib were invited to grace the annual jalsâ of Madrasah Mazâhiri Ulûm Sahâranpûr on the 3rd Muharram 1354 Hijri. Moulânâ Mohammed Ilyâs Sâhib took full advantage of the blessed gathering. He told Hadrat Shaikhul Hadîth Sâhib: "I desire that Yûsuf and In'am's nikâh be performed by Hadrat Madanî." Hadrat Shaikhul Hadîth accepted the request. Consequently, Hadrat Madanî performed the nikâh. On this occasion, Hadrat Madanî based his entire lecture on the subject of nikâh and its execution with simplicity. Hadrat Shaikh said: "The trend in our family is to get a girl married to her nearest nâmahram relative."

Nearest Nâmahram Relative

The Hindu custom in India is to marry a girl to a boy who is her most distant relative. In fact, a girl is married to a complete stranger. In many cases, we have witnessed that the boy and girl are from different localities. Hence, those 'Ulamâ' who desire to revive the Sharî'ah make every effort to oppose non-Islâmic customs.

In the time of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ, ma marriages took place amongst near family relatives. Sayyidu Rasûlullâh ﷺ performed the nikâh of Hadrat Fâtima (Radiyallah Anha) to his paternal cousin Hadrat Alî ؓ. Sayyidunâ Rasûlull ﷺ himself was married to his maternal cousin, Hadrat Zayn binti Jahash (Radiyallahu Anha). Ummul Mo'minîn Hadr Ummî Habîbah (Radiyallahu Anha) was also a relative Sayyidunâ Rasûlullâh ﷺ. In short, many such examples can b quoted to prove that marrying one's nearest nâmahram relative a revival of the Sunnah of Sayyidunâ Rasûlullâh ﷺ and th Sahâbah ؓ.

Walîmah

Hadrat Shaikhul Hadîth Sâhib said: "Exactly one year after th nikâh, Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâh 'alaihi) came to Sahâranpûr. He requested for the bridegrooms t live with their wives. I replied that Hadrat Aisha (Radiyallâh 'Anhâ) spent the first night of her nikâh at her parent's home Hence, the bridegrooms will spend their first night here Thereafter, he asked about walîmah. I replied that the walîmah will also take place here. On this he remarked: "In that case th walîmah will be from your side." I replied: "No problem. Yo can pay the bill."

Here a point of consideration is that the nikâh, walîmah and first night took place according to the example and sunnah of Sayyidunâ Rasûlullâh ﷺ. Every deed was done to derive light (nûr) from the sunnah. We are grateful to Allâh ﷻ that the lives of all our pious predecessors were pure of external false piety. Their lives were an exact replica of the sunnah of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ.

CHAPTER THREE

THE ERUDITE AND SCHORLARLY POSITION OF HADRAT JÎ

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alai possessed an extraordinary acedamical proficiency. This abil caused him to steer and lead a universal movement based on t principles of the Holy Qur'ân, Sunnah and lives of the Sahâba (Radiyallahu 'anhum). His da'wah was accepted only aft considerable thought and discernment. Much criticism wa levelled against his movement. Nevertheless, only after a clos and thorough practical examination and after peoples' doubts an uncertainties were removed satisfactorily through his discourse did this movement achieve widespread acceptance. I have rea the writings of great critics who eventually acknowledged an praised the movement headed by Hadrat Jî (Rahmatullâh 'alaihi).[2]

At this point we will discuss the writings, works, teaching an other academical efforts of Moulânâ Mohammed Yûsuf Sâhib This will help in understanding his scholarly position.

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[2] Tarjumânul Qur'ân (1939); Farân Karachi (June 1965) and Ma'ârif 'Azamgadh (April 1965)

From childhood days, Hadrat Jî Moulânâ Mohammed Yûsuf had a great yearning for studying. Later on he used to particularly set aside time for studying kitâbs, despite his heavy involvement in the work of da'wah. He really appreciated the little time he used to manage to acquire during his travels for studying kitâbs. Once I presented him one of my works entitled, "The Life of Imâm A'zam Abû Hanîfah." When I met him the next time, he remarked, "I read your kitâb while on journey. It is an excellent kitâb written with much effort."

His desire to study caused him to frequently visit the religious bookshops of Delhi. Booksellers dealing with old kitâbs (books) used to sell excellent and valuable kitâbs for a meagre price. Hence his desire for kitâbs also caused him to visit such booksellers frequently. His desire for kitâbs and studying increased so much that he hardly paid any attention to the work of da'wah and tablîgh initiated by his father. His involvement in knowledge widened his understanding to a very great extent. His teaching, writings and discourses vividly display his academical nature.

Moulânâ's desire to write developed from his student days. His favourite occupation during student days were to translate elementary works, write marginal notes and other articles. Once

he said, "When my father used to send me in jamâ'at to Mewât, used to keep my kitâbs in the two-wheeled bullock cart. occupied myself in study during the entire journey. When we reached our destination, I wrote down whatever I studied."

To study while travelling in a bullock cart with violent jerks i extremely difficult. However, Moulânâ's desire was such tha nothing difficult could prevent him from studying. This effort and desire caused Moulânâ to produce some outstanding and excellen works.

Amâniyul 'Ahbâr

This is an Arabic commentary of Imâm Tahâwi's kitâb, "Sharh Ma'âniyul 'Âthâr." Two volumes have been published. The first volume consist of 376 pages and the second 442 pages. Moulânâ was busy working on the manuscript of the third volume when all of a sudden he passed away.

He occupied himself with writing the commentary of this particular kitâb because it was the desire of all his elders. Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) had a strong liking for this kitâb. In fact, he had already done some work on writing its commentary as will be understood from the

following lines. Moulânâ Mohammed Yûsuf Sâhib writes in the introduction of his commentary: "It was my habit during my student days to write marginal notes on some selected kitâb in order to keep myself occupied in my free time. When I commenced studying works of ahâdîth, I had chosen the work, Ma'âniyul 'Âthâr, for this purpose."

Moulânâ was deeply engrossed in the writing of this commentary. He spent much financially also for this purpose. When he learnt that a voluminous commentary of 'Allâmah Hâfiz Badruddîn 'Aynî (Rahmatullâhi 'alaihi) on 'Amâniyul 'Ahbâr existed in one of the libraries in Egypt, he spent one and a half thousand rupees to obtain its photocopy.[3] Hadrat Shaikh (Rahmatullâhi 'alaihi) writes, "It was only the courage of Moulânâ Mohammed Yûsuf Sâhib to spend such a huge amount to obtain a photocopy of this kitâb." I enquired from Hadrat Shaikh, "Why wasn't the commentary of 'Allâmah 'Aynî published?" He replied: "The library authorities took an undertaking that it will not be published. Hence, on this undertaking the kitâb was finally given."

Moulânâ wrote this commentary at different times. Normally he used to sit in the library to write after completing the nawâfil of

[3] Ibid

Maghrib salâh. He used to keep two or three students with him t present the kitâbs he required. Once I paid him a visit afte Maghrib salâh. I found him engrossed in studying the kitâb around him. On this he remarked. "I am preparing to write 'Amâniyul 'Ahbâr."

This commentary is an excellent work on the Hanafî Madhab (school of taught). I heard Shaikhul Islâm Moulânâ Sayyid Ahmad Madanî (Rahmatullâhi 'alaihi) saying "The Sharh Man'aniyl "Âthâr of Imâm Tahâwî (Rahmatullâhi 'alaihi) holds the position of a high court's decision in the science of hadîth." Hence the commentary of such a great work should be of that calibre. So, all praise is exclusively for Allâh ﷻ, Hadrat Moulânâ Mohammed Yûsuf Sâhib has rightfully fulfilled this great task.

Moulânâ Mohammed Yûsuf Sâhib has written a significant introduction comprising of 68 pages to this commentary. It comprises of two chapters. The first chapter has sixteen sections and the second chapter two. In the first chapter, a detailed discussion of Imâm Tahâwî and his work is given. In the first section of the second chapter, the sanad (chain of authorities on which the kitâb is based) is given. In the second section, those important points which Moulânâ kept in mind while writing the

kitâb are mentioned. An important list of the names of narrators and abbreviations used in the kitâb is given over 36 pages.

In my humble opinion, this commentary is an outstanding masterpiece of the style of our pious predecessors in the science of hadîth. When a future historian or muhaddith (traditionist) will observe this work, he will be compelled not only to acknowledge it, but to believe in the lofty academical position of the author.

It will be appropriate to mention a dream at this instance seen by one of my friends, Moulânâ Zâhid Hasan Sâhib 'Umrî, the night Moulânâ Mohammed Yûsuf Sâhib passed away. He saw the janâzah (bier) of Hadrat Nânautwî and Hadrat Shaikhul Hind (Rahmatullâhi 'alaihima) placed at his home. I said in the interpretation of the dream, "These two elders were responsible for initiating two great movements in the Indo-Park subcontinent. Hadrat Nânautwî was responsible for the initiation of an academical movement and Shaikhul Hind for a jihâd movement. Moulânâ Mohammed Yûsuf Sâhib is an embodiment of both these movements. He has passed away. Innâ lillâhi wa innâ ilaihi râji'ûn."

Hadrat Moulânâ Mohammed Ilyâs (Rahmatullâhi 'alaihi) w very closely attached to the pure personalities of the Sahâbe (Radiyallahu anhum) from childhood days. His matern grandmother used to remark, "Ilyâs! I see the appearances of th Sahâbah in you." Hadrat Shaikhul Hind (Rahmatullâhi 'alaih used to say, "Moulânâ Mohammed Ilyâs's appearanc immediately reminds me of the Sahâbah." This is why Moulân Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) used to fin extreme joy in narrating the incidences of the Sahâbah to others Love for the Sahâbah caused him to make his nephew, Shaikhu Hadîth Moulânâ Mohammed Zakariyyâ, write a kitâb entitled Hikâyâte Sahâbah (Stories of the Sahâbah).

Intense love for the Sahâbah caused him to desire that the lives o the Sahâbah be presented on the lines of da'wat. He selected his son, Moulânâ Mohammed Yûsuf Sâhib, to fulfill this task Hence, work on 'Amâniyul 'Ahbâr was halted and the kitâb Hayâtus Sahâbah, was compiled. The name of the kitâb was given by Moulânâ 'Abûl Hasan Alî Nadwî.

Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) himself had intense love for the Sahâbah (Radiyallahu anhum). He used

to study their lives and incidences from childhood. He loved reading kitâbs like Samsâmúl Islâm and Muhârabâtus Sahâbah. It was a practice of Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) to read some sîrat kitâb to others daily after the 'Ishâ salâh. Moulânâ Yûsuf Sâhib (Rahmatullâhi 'alaihi) was made responsible to carry out this task. He continued this practice even after the demise of his father.

When his father began teaching him Mishkât Sharîf he made him responsible to research the lives of the Sahâbah. His father also ordered him to leave work on 'Amânyul Ahbâr and start preparing the Kitâb, Hayâtus Sahâbah .

According to my humble opinion, Hayâtus Sahâbah is a unique work in Islâmic literature. Hadrat Moulânâ Abûl Hasan' Alî Nadwî has written a lengthy review on this kitâb. Towards the end of his review, he writes, "The incidences, character and narratives of the Sahâbah (Radiyallahu anhum) have been complied in this kitâb. The compilation of such a kitâb is unique."

In this kitâb, selected incidences of the Sahâbah from the works of sîrat (biography of Sayyidunâ Rasullulah ﷺ), târîkh (Islâmic history), rijâl (science of narrators) and tabaqât (science of classes

of narrators) wherein the aspect of da'wah is most manifest ha been compiled. I have heard great Ulamâ enquiring, "Do suc incidences exist?" Nevertheless, when they saw the kitâ furnished with references, they admitted their lack of knowledg and the lofty academical status of Moulânâ Mohammed Yûsu Sâhib (Rahmatullâhi 'alaihi).

Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) wa extremely busy, yet Allâh ﷻ granted him barakah (blessing) i his time. Hence, despite his tight schedule, he made time for th compilation of Hayâtus Sahâbah. When I visited him in Jul 1962, I found that he had set aside some time after 'Ishâ salâh fo correcting Hayâtus Sahâbah. It was his practice to recite the tex of the kitâb and make the necessary corrections. Thereafter, h would explain the text in detail. He was busy reciting the chapte on knowledge the day I visited him. Probably because of m natural relationship with knowledge, he explained, "Allâh ﷻ desires a'mâl (good deeds) from His bondsmen. A life of a'mâ will be created through fadâ'il (explanation of virtues). Firstly fadâ'il have to be explained in order to create a'mâl. When a'mâ will come into existence, the question of its correction o wrongness will arise. This will create the need for mas'â (laws)".

After this explanation, I accompanied Moulânâ to his room. He said, "What is your opinion regarding my explanation?" I assured him in my reply that his explanation was excellent.

Hayâtus Sahâbah consist of three volumes. The first volume consist of 612 pages, the second and third volumes consist of about 714 pages. After the demise of Moulânâ Mohammed Yûsuf Sâhib , Moulânâ In'âmul Hasan Sâhib began reading the Hayâtus Sahâbah after 'Ishâ salâh. All three volumes have been translated into Urdu. This Urdu translation has been widely accepted. Moulânâ Suhail Ahmad Sâhib of Pakistan acquired the permission of Moulânâ Mohammed Yûsuf Sâhib to simplify the Hayâtus Sahâbah into modern Arabic.

Mukhtasarut Tahâwî

The latter and former 'Ulamâ have unanimously approved and accepted the Kitâb Sharah Am'âniyul 'Âthâr of Imâm Tahâwî (Rahmatullâhi 'alaihi). First Hadrat Moulânâ Mohammed Ilyâs (Rahmatullâhi 'alaihi) began abridging the kitâb. ,Thereafter, Hadrat Moulânâ Mohammed Yûsuf Sâhib continued abridging the kitâb.

In the first section of the abridged kitâb the ahâdîth are quoted. In the second section the statements of the Sahâbah are mentioned. The third section contains the discussion of Imâm Tahâwî (Rahmatullâhi 'alaihi). Moulânâ Mohammed Yûsuf Sâhib abridged the kitâb until the chapter of Salâtul Musâfir. Thereafter Moulânâ 'Ubaidullâh Sâhib (Rahmatullâhi 'alaihi) took the responsibility of completing the task.

I also abridged this kitâb during my student days in two volumes. Unfortunately, the manuscripts were lost.

Six Points

Hadrat Moulânâ Mohammed Yûsuf Sâhib also wrote an Arabic booklet on the six points of tablîgh in the light of the Ahâdîth.

The index of this booklet is as follows:

1.	Kalimah Tayyibah	Pages 1 to 16
2.	Salâh	Pages 17 to 20
3.	Ilm	Pages 21 to 44
4.	Dhikr	Pages 45 to 70
5.	Ikrâmul Muslim	Pages 71 to 74
6.	Nafar fi sabî lillâh	Pages 75 to 90
7.	Niyyah	Pages 91 to 243
8.	Tarku la ya'ni	Pages 244 to 273

Some pages of this booklet have been left blank. Some parts have additional marginal notes. Under each point many ahâdîth and statements of the Sahâbah have been quoted. In this manner the importance of each point has been established. This booklet is still in its manuscript form.

The Desire for Two Kitâbs

Amâniyal 'Ahbâr and Hayâtus Sahâbah have been printed and published. Mukhtasarut Tahâwî and Six Points have not been printed. Besides these kitâbs, Moulânâ Mohammed Yûsuf Sâhib desired to write two other kitâbs entitled: Mâdhâ Yurîdullâhu wa Rasûluhu Minnâ (what Allâh ﷻ and His Rasûl want from us) and Madhâ Yurîdul Yahûdu wan Nasârâ Minnâ (what the Jews and Christians want from us).

In actual fact, the Christian and Jewish culture and way of life have become so rife in today's world that even the 'Ulamâ, the pious and those who have chosen solitude in the khanqâs are not saved from its evil effects. Consequently, it has become manifest that the establishment of the enemy's way of life has caused the

Islâmic way of life to disappear. Regretfully it has to be sta
that we are happy about this state of affairs. If anyone
cautioned about this matter, then unfortunately he belittles t
Islâmic way of life. Hadrat Moulânâ Mohammed Yûsuf Sâh
correctly diagnosed this spiritual malady and expressed the des
for the compilation of the two afore-mentioned kitâbs.

Teaching

As was mentioned previously, Moulânâ Mohammed Ilyâs Sâhib
method of teaching was quite different from the current method
teaching. He stressed that the student should do most of the effo
when learning. Hence, when those students produced by hi
sought admittance to Dârul 'Ulûm Deoband, Mazâhiri 'Ulû
Sahâranpûr or Madrasah 'Amîniyyah Kashmiri Gate Delhi, the
without any examination they were granted admittance.

The students of a higher class were made responsible to teac
those of a lower class. In this manner the students of the lowe
classes were taught and the proficiency of the students of th
higher class improved. Similarly, this system prepared th
production of a capable teacher under the supervision of his ustâ
(teacher).

Hadrat Moulânâ Mohammed Yûsuf Sâhib began teaching while he was a student. This remained his beloved occupation until the end of his life. He spent the time which remained after lecturing, supervising the movement of jamâ'ats and writing and teaching students.

Once I complained to him that I was tired of teaching. I wished to place my responsibility of teaching on some capable person so that I could proceed in the path of Allâh ﷻ for a few days. On this he said, "Never ever. Before tablîgh you should teach and after tablîgh also you should teach. People say that we are against the running of madâris. This is an error on their part. We regard teaching as one of the fundamental duties. Our involvement in teaching proves this. We wish involvement in teaching to be combined with tablîgh".

Hadrat Moulânâ Mohammed Yûsuf Sâhib mostly taught Abû Dâwûd Sharîf. I observed that Hadrat used to prepare his lesson of Abû Dâwûd Sharîf for a short while after Zuhar salâh whereafter the students were called. Students who studied under Hadrat say that he used to give a detail explanation at the beginning of each chapter in the kitâb. The ahâdîth were

discussed in the light of the different madhâhibs and the proofs o the Hanafi madhâb were given.[4]

A Point of Tafsîr

Once he explained the âyah, "For you in Jannah is all that yo will desire" {Sûrâh Fussilat, âyah 31} as follows, "Allâh ﷻ has created this world for the needs of man. It is clear that th existing limited worldly things are for the fulfillment of man' needs. However, beyond his needs are his limitless desires Limitless desires cannot be fulfilled in a confined and limite place. The place for the fulfillment of desires is Jannah. Th things of Jannah are everlasting and limitless. The Qur'ân ha explained this point as follows, "For you in Jannah is all that yo will desire."

Once one of my friends explained that he told Hadrat J (Rahmatullâhi 'alaihi), "Your muballighs have quoted the âyah "Proceed (in the path of Allâh) lightly or heavily (in a conditions)." {Sûrâh Taubah, âyah 41} and brought us here. Is the time to recite the âyah of jihâd?" Hadrat Jî replied, "Only two persons have posed this question to me, yourself and the leader o a Syrian delegation. I will give you the same reply I gave him

[4] Reported by Hâfiz Mohammed Shafi' Sâhib Mewâtî

Thereafter Hadrat Jî (Rahmatullâhi 'alaihi) recited and explained the following âyah for two and a half hours, "Those who repent, those who worship (Allâh), those who praise Him, those who observe the fast, those who perform rukû, those who perform sajdah, those who enjoin the good and forbid the evil and those who guard the limits of Allâh. So give glad tidings to the believers." {Sûrâh Taubah, âyah 112}. He added that his opinion regarding the explanation of "those who perform rukû and sajdah" was not as the general commentators explained it to be. According to him rukû could also mean submitting a little in the path of Allâh and sajdah submitting completely, i.e. according to the demand, they will sometimes sacrifice a portion of their lives and wealth and at other times, sacrifice their entire lives and wealth. In short, he explained the reality of jihâd fî sabî lillâh through this âyah.

A Point concerning Sîrat

Once Hadrat Jî (Rahmatullâhi 'alaihi) addressed a special gathering of the 'Ulamâ of the Bijnûr district as follows, "All the delegations and armies that were dispatched by Sayyidunâ Rasûlullâh (Sallallahu 'alaihi wasallam) to various areas and tribes were for the sake of da'wah. According to one narration, the total number of expeditions undertaken during the time of

Sayyidunâ Rasûlullâh (Sallallahu 'alaihi wasallam) equals 2
According to another narration, 39 expeditions took place. O
these, only nine took place for the purpose of fighting. Th
remaining were explicitly for the purpose of da'wah. Only in on
expedition did Sayyidunâ Rasûlullâh (Sallallahu 'alaihi wasallam
personally injure a disbeliever."

Here we wish to show the thoroughness with which Hadrat Jî had
studied sîrat. Such facts can only be known after an exhaustive
study of the subject.

Discourses and Lectures

Besides Hadrat Jî's writings, his lectures and address to the
'Ulamâ and various other special groups of people according to
their level of understanding, presenting the Tablîghî effort in the
most perfect manner, is a clear proof of his scholarly
understanding.

Once he addressed a group of businessmen in the following
manner, "Earning a living is not part of the arkân (pillars) of
Islâm. It is astonishing that we are destroying the arkân of Islâm
and wasting away our lives on those activities which are not the
arkân."

A few officers were introduced to him on his last journey to Pakistan. On this occasion he said, "During the glorious period of Islâm, people were introduced according to their a'mâl. For example, this person is punctual with tahajjud salâh, this person performs salâh throughout the night, that person observes fast during the day, e tc."

Hadrat's understanding of Islâmic history was very thorough and deep. He was well acquainted with past and present conditions. In fact, he held a personal opinion regarding them. People erroneously understood him to be a man of kalimah and salâh only.

One of my friends narrated that once Hadrat Jî gave an explanation of the rise and fall of all Islâmic movements in different parts of the world since the inception of Islâm until current times. He expressed his opinion with regard to each one of them as to where they faltered. Finally, he explained the movement, Ikhwânul Muslimîn, as follows, "When Hasan Albannâ announced that his men should display their physical might in Egypt, I sent a message, through my men, stopping him from doing so. I advised him to continue the great task of reviving Dîn and not to display physical force, otherwise the

government would crush his profitable movement. Unfortunate
he took no heed to my advice."

Finally the movement "Ikhwânul Muslimîn" was crushe
Thereafter, Hadrat addressed my friend saying, "Is there a
other method to revive Islâm and the Muslims other than the o
we have chosen?" These incidences clearly proves Hadrat J
academical insight, mature thinking and universal concern.

CHAPTER FOUR

CONCERN AND VIEWS

This chapter is a complement to the previous one. In the previous chapter, the lofty academical position of Hadrat Jî Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) was explained. In this chapter, one of the important objects of the previous chapter will be established to show that some people's view of Hadrat Jî being only a man of kalima and salâh is erroneous. Such a view can only be held by a jealous, prejudice or ignorant person. A man of concern and intelligence cannot be he who possesses ordinary capabilities. Merely learning the theories of others doesn't make a person a man of insight. These abilities are given by Allâh ﷻ after the qualities of knowledge and taqwâ (piety) are achieved.

Currently, amongst our many other shortcomings, is the scarcity or absence of men of concern and intelligence. Personally, I do not regard those persons as capable of being leaders who are from amongst us, yet they hold the views of others. I regard Hadrat Jî (Rahmatullâhi 'alaihi) to be an extremely concerned and intelligent Muslim. A strange person may have hurled

inappropriate words at him, but if he sat for a few minutes in h company he would say,

وہ کم نصیب مقامِ نظر کو کیا جانے
جوان کے دل کی بلندی کا راز نہ جانے

An unfortunate person who is ignorant of the secret of h magnanimous heart will not comprehend his lofty status o concern and intelligence.

I personally think that such men of concern and intelligence ar produced only after the elapse of many centuries. They come t revive the religion. Now study some examples of the concern an deep understanding of Hadrat Jî (Rahmatullâhi 'alaihi).

The Concept of Forming the Ummah

Currently, people have been divided according to th geographical areas wherein they reside. Presently, the usage o phrases and sentences has become another criterion for division Although language and its usage is owned by none, yet amongst us there exist a group who divide people on the basis of the usage of the Urdu language. If a person uses the word "ummah" or "millat" in his speech, then he is declared to belong to a certain

group. However, if the word "quamiyat" is used, then the speaker is said to belong to another group.

خرد کا نام جنون رکھ دیا جنون کا خرد

"Wisdom has been termed insanity and insanity wisdom"

With this in view, Hadrat Jî in one of his discourses said, "This ummah was formed with great difficulty. Sayyidunâ Rasûlullâh (Sallalahu 'alaihi wasallam) bore great hardship in forming this ummah. The Jews and Christians have always made an effort to break this ummah into bits and pieces."

Reflect how Hadrat Jî has explained the current trend of thought and its disastrous effects. A person with an ordinary insight cannot draw such conclusions. Through these words, Hadrat Jî has refuted the notion of "qaumiyat" (nationality). He clearly explained that nations are formed on the basis of a patriotic spirit. This is the concept of the Jews and Christians and not of Muslims. He then added, "The ummah is not made of one nation or those who reside in one specific geographical area. In fact, thousands of nations and geographical areas united make up the ummah. Whoever gives consideration only to his own nation or area and regards others as strangers has slaughtered the unity of the

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ummah. Such a person is destroying the efforts of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah (Radiyallâhu 'Anhum). Firstly we have slaughtered and reduced the ummah into bits and pieces. The Jews and Christians have made mince out of these bits and pieces."

In other words, the Jews and Christians have used us as their tools and instruments to promote their concept. Thereafter, they personally became active in completing their task of completely annihilating the ummah. Unfortunately, we think we are serving Dîn when they use us as their instruments. Then Hadrat Jî added, "This ummah was formed when none supported only his own family, community, party, nation, area or language."

Reflect on what Hadrat Jî (Rahmatullâhi 'alaihi) said. Without any doubt he was a mujaddid (reformer). A mujaddid is he who reforms the beliefs, actions and thinking of people as it prevailed fourteen hundred years ago.

ہے یہی تیرے زمانہ کا امامِ برحق

"He alone is the true leader of your era".

Hadrat Jî (Rahmatullâhi 'alaihi) said, "Brothers and friends! Allâh ﷻ has prohibited those things which disunites the hearts and wherein there is fear of discord."

After enumerating all the fundamental spiritual maladies, he finally concluded in this manner, "The cure and remedy for this is to involve yourselves in the effort of Sayyidunâ Rasûlullâh ﷺ. Connect the Muslims to the masjid where îmân is explained, ta'lîm is conducted, dhikr is practiced and mashwarah regarding Dinî effort takes place."

The cure seems to be very simple and henceforth, some critics have passed remarks like, "This is the talk of Mullâs." Nevertheless, a mujaddid after explaining his programme of reform takes the first practical step towards implementing it, without being affected by the remarks passed against it, such as, "How will this programme unite the Ummah." "How will it meet the challenges of the era," etc.

Compromising in Islâm

Currently, there are scores of people who are affected by modern trends and pass remarks such as, "We have to compromise in Islâm;" "We have to make it suit modern times and conditions,"

"We have to remove antiquity from Islâm," etc. With regard such persons, Hadrat Jî (Rahmatullâhi 'alaihi) said, "Today it claimed that Islâm cannot be practiced in present-day time Good enough! How can the method of giving be practice amongst those who possess the mentality of taking. Nothing at will remain of Islâm if you make it suit your desires a conditions. In such a case, it will become your brand of Islâm."

This means that the only purpose of religion is to restrict th actions and ways of people according to religious demands. instead, principles and laws of the religion are changed to su current action and ways, then there will remain no need fo religion. Consequently, some people have said, "There is no nee for religion because it is an obstruction and obstacle." It i impossible to converse with such insane people.

Our appeal is only directed towards modern Muslims and th learned. Hadrat Jî (Rahmatullâhi 'alaihi) has explained the truth Islâm is a celestial and divine religion. Its principles and laws have been formulated by Allâh ﷻ and Sayyidunâ Rasûlullâh ﷺ Islâm has to be propagated so that evil men could observe its teaching and, thereby, become human beings in the true sense of the word. The flexibility which exist in Islâm has been already determined. Now there is no need for any further compromise

Such a compromise will mean changing or altering the laws of Islâm. In this case, Islâm would cease to remain in its pristine pure form. Religion will become a collection of the people's desires.

Success and Failure

Currently, the increase in new inventions and modern way of life has caused people to search for success and honour in acquiring abundance of material things. With regard to this, Hadrat Jî (Rahmatullâhi 'alaihi) said, "It is erroneous to think that the acquisition of authority and wealth will cause Islâm to prosper. In fact, political authority and wealth is causing much harm to Islâm. Today's political leaders are no longer the representatives of Hadrat Abû Bakr and 'Umar (Radiyallahu 'anhuma). They represent Qaisar, Kisrâ, Shaddâd and Namrûd. There remains no hope in them for the revival of Islâm. The condition of Islâm under their rule has caused the heart to cry out, "How will Allâh ﷻ revive this dead corpse." {Sûrâh Baqarah}

During another discourse he said, "A person thinks that his life will be a success through agriculture and gardens. Allâh ﷻ destroyed the people of Sabâ, despite their agricultural achievements."

Further, in the same discourse, he said "Honour and disgrace is not in the planning of Russia and America, but in the control of Allâh ﷻ. Allâh ﷻ has based honour and disgrace on certain principles. Whichever individual or nation or family adheres to the principles of success, Allâh ﷻ will make them successful. On the other hand, whoever chooses the actions of failure, Allâh ﷻ will destroy him."

"When the Jews broke the principles of success, Allâh ﷻ struck them with destruction. The Sahâbah (R.A) were the children of the idol-worshipers. When they chose the principles of success, Allâh ﷻ caused them to become successful. Allâh ﷻ has no relationship with anyone. He has reserved success for anyone who chooses to adhere to its principles."

Thereafter Hadrat Jî (Rahmatullâhi 'alaihi) explained the secret of success, "Success and failure are conditions found within man. The state of affairs of things found outside man cannot determine success or failure. The real wealth found inside man is his yaqîn (conviction) and a'mâl (actions). If the yaqîn inside him and the a'mâl produced by him are correct, then Allâh ﷻ will create for him the condition of success, even though the state of affairs of things outside him are below the required level of success."

"For example, in the Battle of Badr, the condition was poor as far as material things were concerned. Nevertheless, the yaqîn and a'mâl of the participants in Badr were extremely strong. Consequently, those with strong physical power were defeated and those with weak material weapons were victorious."

Thereafter, he added, "To possess yaqîn on that which is perceptible or that which conforms to perceptions is not called îmân. To possess yaqîn on the Being, Attributes, commands and promises of Allâh ﷻ which are contrary to perceptions, customs and observations of man is called îmân."

The following words reveal the yaqîn of Hadrat Jî (Rahmatullâhi 'alaihi) on a'mâl, "Allâh ﷻ has made the a'mâl produced by Sayyidunâ Rasûlullâh ﷺ more powerful than the atom bomb. Each and every a'mâl of his is a means of causing a complete change in the universe. (Remember) salâtul istisqâ is a means of changing the conditions (of drought) on earth."

These were Hadrat Jî's concerns and thoughts in the light of his speeches and discourses. Now study them in the light of his letters.

Letter One

16 Rabi'ul 'Awwal

Respected and honoured brother (May Allâh ﷻ grant yourself and us the ability to do that which is loving and pleasing to Him).

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

Your letter which shed light on conditions was received. May Allâh ﷻ grant you salvation from all difficulties.

Brother! It is necessary to choose that way which will cause du'â to be accepted. If a person is blessed with such a path, then all difficulties could be solved through du'âs and true success will be acquired. The path of du'â is not that of wealth and political power. It is the path of a'mâl which the Ambiyâ brought. Finally, Sayyidunâ Rasûlullâh ﷺ presented such a comprehensive and perfect path and left such an effort which, if done continuously, then Inshâ Allâh, the commands of Allâh ﷻ will become practical in our lives. This will correct our individual and collective lives and we will be blessed with peace and security.

Now there is a need to revive this effort. Time has to be freed for complete participation in the effort, locally and abroad. Firstly, by going out, correct enthusiasm and adherence to the principles have to be developed and practised. There should be personal participation in local work, gusht and daily ta'lîm. A full effort should be made to involve others as well.

Mohammed Yûsuf (May Allâh ﷻ forgive him)
Written by 'Aqîl•Ahmed

Letter Two

Bastî Nizâmuddîn

22 Dhul Qa'dah 1378 Hijri

Respected and honoured servant of Allâh (May Allâh ﷻ grant us and you that which He loves and pleases Him)

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

Information regarding the effort and movements of the jamâts caused extreme joy. May Allâh ﷻ grant all of you remarkable progress in your efforts.

We are waiting the arrival of a 40 day jamât in the beginning
June. We hope that you will also join the jamât. Make an effo
to include as many individuals as possible in the jamât.

Hizbul Bahr and Alhizbul A'zam are two separate kitâ
Presently you have no permission to read Hizbul Bahr. Howeve
you should recite Alhizbul A'zam.

Mashâ Allâh, all the dreams mentioned were good and blesse
May Allâh ﷻ honour you with its complete blessing a
goodness.

Try to involve other friends in the local works such as gush
ta'lîm and going out for three days to nearby localities. Try t
increase the involvement of friends in these jamâts to th
maximum.

Mohammed Yûsuf (May Allâh ﷻ forgive him)
Written by Mohammed Mubin

Letter Three

From Bastî Hadrat Nizamuddîn

27 Ramadânul Mubârak

Respected and honoured brother (May your honour be increased)

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

It is hoped that you are enjoying good health. Your letter explaining different conditions was received. It was a cause of happiness. May Allâh ﷻ accept your efforts and make it a means of universal guidance. May Allâh ﷻ increase our progress and give us the ability to tread the path of His pleasure.

The actual ijtimâ' has commenced from now. The last days will be for its termination. The real effort is before the ijtimâ'. This will cause the work to flourish. To the extent this work will flourish, to that extent the nisbat (connection) of Sayyidunâ Rasûlullâh ﷺ will be acquired. Therefore, immediately try to prepare friends to proceed for forty days. Especially on the occasion of Idul Fitr, prepare jamâts to go out immediately. Let jamâts work thoroughly in the surrounding areas before the

ijtimâ'. The jamâts should work in every village. The people
the surrounding areas should be encouraged to form their jam
before hand and participate in the ijtimâ'. Make tashkîl (for
jamâts to proceed for three days every month, do two ghus
every week and conduct ta'lîm everyday. Be punctual on tasbîh
(making dhikr).

Continue informing us of circumstances. May Allâh ﷻ restore t
health of your maternal uncle. Convey my salâms to friends.

Mohammed Yûsuf (May he be forgiven)

Letter four

Respected and honoured servant of Allâh (May Allâh ﷻ increa
your honour)

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

It is hoped that you are enjoying good health. Your letter wa
received. It explained the position of affairs. Your effort ha
made me extremely happy. May Allâh Rabbul 'Izzat accept you
commendable efforts.

May Allâh ﷻ make the ijtimâ' you are organising in the month of Ramadân a complete success and a means for îmân and a'mâle sâlihah, 'ilm and dhikr, ikhlâs and akhlâq to be revived in the ummah throughout the world.

Increase your local effort. Send cash (immediate) jamâts here to (Nizamuddîn) for forty days. The month of Ramadân is the month of the Qur'ân, hidâyat (guidance) and correction of a'mâl. If we proceed in this blessed month to make effort for Dîn according to its principles, then it is hoped that Allâh ﷻ will open the path of hidâyat for the nations of the world. Therefore, make it a point to prepare jamâts to proceed in the path of Allâh ﷻ during this blessed month. Convey my salâms to our other friends.

Wasallam

Mohammed Yûsuf
Written by Rahmatullâh from Banglâwâlî masjid.

Letter Five

My respected and honoured brother,

Assalâmu ‘alaikum warahmatullâhi wabarakâtuhu

Alhamdulillâh, I am well. It is hoped that you are enjoying good health.

Brother, it is a person’s good fortune that Allâh Rabbul ‘Izzat gives him the fikr (concern) of Dîn. Currently there is a need for effort to be made on the a’mâl of Sayyidunâ Mohammed (Sallallâhu ‘Alayhi Wa Sallam) with ikhlâs (sincerity) to activate the masâjid. Introspect as to how the twenty four hours of our day was spent and was it correct to spend it in such a manner.

After fulfilling one’s need and necessities, ensure that one’s time is not spent wrongly. It should be spent in the a’mâl of the masjid like ta’lîm, dhikr and du’â. Others should also be encouraged to engage themselves in these a’mâl. The weekly two gusht, the effort and movement of the monthly three days jamât in nearby areas will create a suitable environment for the work. Be steadfast in making du’â. You should make it a point to continuously visit Nizamuddîn. Convey my salâms to other friends as well.

Mohammed Yûsuf (May he be forgiven)
Written by Nasîm Akhtar

Letter Six

Respected and honoured brother (May Allâh ﷻ grant us and you the ability to do that which is pleasing to Him).

Assalâmu ‘alaikum warahmatullâhi wabarakâtuhu

Your letter shed light on the condition you are experiencing. I was distressed and grieved to hear of your illness. These difficulties elevate the stages of a believer. Be steadfast in making shukr (being grateful) and sabr (exercising patience).

Fulfill the demands of Dîn and da’wah in every condition. Have complete yaqîn (conviction) of receiving from Allâh ﷻ, through the a’mâl of the masjid, as people have yaqîn in acquiring wealth through business and agriculture.

We are making du’â for the success of the ijtimâ’. May Allâh ﷻ cause jamâts to proceed to near and distant places immediately for the spreading of Dîn. May Allâh ﷻ accept your commendable efforts and make it a provision for the âkhirah (hereafter).

Mohammed Yûsuf
Written by Ihsânul Haqq

Letter Seven

Respected and honoured brother (May Allâh ﷻ grant us and you the ability to do that which is pleasing to Him).

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

It is hoped that you are enjoying good health. Your letter was received. It gave details of the conditions you are experiencing. Reading your letter caused great joy. May Allâh ﷻ accept the forthcoming ijtimâ'.

Actually, Allâh ﷻ intends to revive the Dîn and make a decision of universal guidance on the effort of that person who gives the greatest sacrifice for the effort of Dîn. Have yaqîn that Allâh ﷻ is the Sustainer. Suppress your own needs, fulfill them sometimes beforehand and, at other times, later to give more time for the effort of Dîn. Similarly, spend less time in business and with the family to give more time for Allâh ﷻ's Dîn. Sacrifice your own comfort to fulfill the demands of Dîn.

Allâh ﷻ will become pleased with a person who offers such sacrifices. Allâh ﷻ will turn the hearts of people towards hidâyah and Dîn on his du'â. May Allâh ﷻ accept all your efforts and grant you the ability to increase therein. Establish the local work as well.

Mohammed Yûsuf
Written by Altâf Ahmad

Letter Eight

Respected and honoured brother (May Allâh ﷻ grant us and you the ability to do that which is pleasing to Him).

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

Your letter was received. Your tablîghî efforts to revive Dîn and correct the life of the âkhirah caused much happiness. May Allâh ﷻ accept it and increase you therein. Âmîn.

Alhamdulillâh, here also the number of those proceeding in the path of Allâh in the month of Ramadân has increased so much that never was this number ever seen before in the period of eighteen to twenty years. May Allâh ﷻ grant us all a full portion of the

goodness and blessing of this blessed month of Ramadân togeth with the three months following it, viz. Shawwâl, Dhul Qa'da and Dhul Hijjah. May Allâh ﷻ grant all the muslims the abili to proceed in this path. May He grant our family members an friends success in both the worlds, good health, security an peace. Convey my salâms to other friends as well. Contin informing us of your tablîghî activities.

Mohammed Yûsuf
Written by Mohammed Shafi

Letter Nine

Honoured brother

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

Your letter explaining conditions was a cause of great joy. It is the extreme favour of Allâh ﷻ that three jamâts have arrived in your locality at the same time. May Allâh ﷻ accept their arrival and cause the work in your area to progress to its extreme limit. It is hoped that maximum benefit will be derived from these jamâts and jamâts will immediately proceed from your locality in the path of Allâh ﷻ.

Honoured brother! This blessed effort of Dîn is a means of blessings for the entire universe. The more this effort and movement is made common in the ummah, the doors of Allâh ﷻ's anger will close and the doors of peace and safety will open. Therefore, increase the effort as much as possible.

Locally, give due importance to activate the masjid with daily ta'lîm, weekly two gusht, morning and evening tasbîhât and spending one of the nights in the week in the masjid with friends. Make much effort for the arrangement of monthly three days' jamâts to proceed to nearby localities. Send as many individuals as possible here to (Nizamuddîn). You and your companions should make an effort to involve all those who have spent time in jamât in the local work. If effort to involve them in local work is not made, then the effect of the time spent in jamât will quickly fade away.

May Allâh ﷻ grant you a quick recovery and perfect health. May He accept you totally for the service of Dîn. Convey my salâms to other local friends and brothers.

Wassalâm

Mohammed Yûsuf
Written by Mohammed Khâlid

Letter Ten

My honoured and respected brother (May Allâh ﷻ guide us to make effort in His path)

Assalâmu ‘alaikum warahmatullâhi wabarakâtuhu

Your letter was a means of happiness. May Allâh ﷻ grant you, through His Bounty and Grace, additional progress in a’mâl. Make maximum effort in your locality to take out at least one person from every house in the path of Allâh ﷻ. Encourage them to proceed for four months. If this becomes common in the world, then all the difficulties of the ummah will be removed and the entire humanity will enjoy peace and tranquility. Otherwise such conditions will prevail as we are currently experiencing.

Those who have done the work already should be urged to come here (Nizamuddîn) with more time. Such people are required here in my absence so that effort could be made in the whole Indo-Pak subcontinent.

Much gratitude should be made to Allâh ﷻ that He has accepted us for the work of reviving Dîn. Even if we sacrifice our entire lives and wealth in the path of Allâh ﷻ, then too we will be unable to express true gratitude to Him. My depature for ‘umrah

has been confirmed for the 18th of November, 9pm. Convey my salâms to all those participating in the effort and request them to make du’â.

Mohammed Yûsuf (May Allâh ﷻ forgive him)

Written by Mohammed Abûl Qâsim.

CHAPTER FIVE

SULÛK AND TASAWWUF (ISLAMIC MYSTICISM)

The purpose of sulûk and tasawwuf (or tarîqat) is th developement of "malaka-e-yâddâsht" (the strength o remembrance) in the heart of man. "Malaka-e- yâddâsht" ha been termed in the Sharî'ah as "ihsân" (to worship Allâh ﷻ as you are seeing Him and because this is not possible, He is seeing you). Any form of 'ibâdah through which this condition i achieved will be regarded as commendable and praiseworthy Thereafter, the ultimate aim of 'ibâdah is to spend one's lif observing the masnûn ad'iyah (du'âs) and 'adhkâr. Here we wil explain, with some detail, the teachings of Hadrat Moulân Mohammed Ilyâs Sâhib (Rahmatullâhi 'aliahi) concerning sulûk and tasawwuf.

It is necessary to explain his teachings here, because Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) reached the position of being a great shaikh of his time on account of these very same teachings. As an introduction, we will also mention the teachings of those pious elders from whom Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) benefited.

Hadrat Gangôhî (Rahmatullâhi 'alaihi)

Hadrat Gangôhî (Rahmatullâhi 'alaihi) was the shaikh of Hadrat Moulânâ Ilyâs Sâhib (Rahmatullâhi 'alaihi). He writes with regards to his shaikh, "Hadrat Gangôhî (Rahmatullâhi ' alaihi) was the qutbul arshâd (an authority on spiritual guidance) and mujaddid (reformer) of this era. However, it is not necessary for a reformer to do all the reformation work himself. The work of reformation done by his men will be indirectly regarded as his work. The work done by the Khulafâ-e-Rashidîn, especially the work of Hadrat Abû Bakr and 'Umar (Radiyallâhu Anhumâ) , are all regarded to be, in actual fact, the work of Sayidunâ Rasûlullâh ﷺ."[5]

The 'Ulamâ of Deoband are indebted to Hadrat Moulânâ Rashîd Ahmad Gangôhî (Rahmatullâhi 'alaihi) for presenting sulûk and tasawwuf, sharî'ah and tarîqat as it existed in the time of illustrious Sahâbah ﷺ.

[5] Malfûz

Hadrat Gangôhî's Viewpoint on Tasawwuf

Hadrat Gangôhî (Rahmatullâhi 'alaihi) used to take pledge of allegiance (bai'at) in all the four major chains of tasawwuf (Chis Naqshabandî, Qâdri and Saharwardî Orders). When Hadr Moulânâ Husain Ahmad Madanî (Rahmatullâhi 'alaihi) took th pledge of allegiance, he said, "I take the pledge of allegiance all four chains of tasawwuf so that the spirit of degrading the othe chains is not created in the heart of the murîd (follower)."

Hadrat Gangôhî (Rahmatullâhi 'alaihi) said with regard to dhik fikr (meditation) and tasbîhât, "Now there remains no need fo dhikr-e-jahrî (loud form of dhikr). Actual dhikr is that of th heart. When this condition is achieved, there remains no need fo the verbal (loud) dhikr, especially when the heart is perplexed b loud dhikr. In this case, it is necessary to discard loud dhikr an engage in that form of dhikr which causes delight to the heart, fo example, Subhânallâh, Lâ'ilâha illâh, Alhamdulillâh or tafakkur (meditation) or shukr (being thankful to Allâh ﷻ) or any other manner which creates the condition of hudûri (awareness of the presence of Allâh ﷻ). The essence of all this is hudûr.[6]"

[6] Maktubâte Rashîdî

In another letter addressed to Hadrat Moulânâ Mohammed Siddîq Sâhib (Rahmatullâhi 'alaihi), he wrote, "You only need to engage yourself in the recitation of the Holy Qur'ân, masnûn 'adhkâr and nawâfil. This will cause your yaqîn (conviction) to increase."[7]

In yet another letter he wrote, " You should engage yourself in the expression of the kalimah-e-tawhîd (Lâ'ilâha illâllah), recitation of the Holy Qur'ân, durûd, Hizbul 'Azam and masnûn 'adhkâr."[8]

When the eldest brother of Hadrat Moulânâ Ilyâs Sâhib, Janâb Moulânâ Mohammed Sâhib (Rahmatullâhi 'alaihi) came into the company of Hadrat Gangôhî (Rahmatullâhi 'alaihi), Hadrat Gangôhî told him, "There remains no need for you to make dhikr in this manner. You already achieved the object of these forms of 'adhkâr."[9]

It should be noted that Moulânâ Mohammed Sâhib was very fond of engaging himself in masnûn 'adhkâr, salâh and tilâwat of the Holy Qur'ân.

[7] Ibid
[8] Ibid
[9] Moulânâ Ilyâs Sâhib aur unkî Dînî dâ'wat.

In brief, the object of the human being is to develop the qualities of servitude (abdiyyat) and ihsân within himself. In other words, the physical body must follow the commands of Allâh ﷻ and be obedient to the instruction of Sayyidunâ Rasûlullâh ﷺ. To be practical on the order of the sharî'ah must become a person's second nature. In addition, the heart of a person should always be engaged in the dhikr and thought of Allâh ﷻ. Any of the permissible methods whereby this condition is achieved will be regarded as commendable.

The Method of Hadrat Mujaddid Alfi Thânî

Hadrat Mujaddid Alfi Thânî (Rahmatullâhi 'alaihi) adopted a similar method of sulûk. With the 'adhkâr of the sûfiyyah (mystics), he also considered the necessity of adherence to the masnûn 'adhkâr and the laws of Sharî'ah. I have read the letters and writings of both Hadrat Mujaddid Alfi Thânî and Hadrat Gangôhî (Rahmatullâhi 'alaihimâ). I have found no difference at all in the teachings of both these pious personalities.

It cannot be denied that the 'adhkâr prescribed and taught by the sûfiyyah have a great effect in cleansing the heart. However, the cleansing of the heart is not entirely restricted to these forms of 'adhkâr. A shaikh-e-kâmil (perfect spiritual mentor) could cause

a person to traverse all the stages of sulûk only through engagement in the recitation of the Holy Qur'ân, excessive performance of nawâfil salâh and excessive recitation of istighfâr and durûd sharîf . When we study the tasawwuf teachings of the Mashâikh of Deoband, we find that if one shaikh is predominated by a Chishtîyyah influence, then others are predominated by a Qâdirîyyah or Naqshabandîyyah influence. However, no major differences exist between the teachings of these four chains of tasawwuf. The result of each one is the same, i.e. a Mo'min should fulfill the object of his life.

The Method of Hadrat Moulânâ Mohammed Ilyâs Sâhib

Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) had engaged himself and his murîds (followers) in the 'adhkâr of the sûfiyyah. Consequently, when he took the pledge of allegiance from Moulânâ In'âmul Hasan Sâhib and Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) in 1935, he instructed them to practise "pâs anfâs" (remembrance of Allâh ﷻ at every breath). He instructed Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) to repeat Isme Dhât (Allâh) three thousand times daily and Moulânâ In'âmul Hasan Sâhib to repeat it twelve

thousand times daily. Besides this, he stressed the recital of Alhizbul A'zam and Hisnu Hasîn.[10]

Nevertheless, Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) was naturally more inclined towards masnûn practices and 'adhkâr. He said, "Initially, I instruct people to recite Tasbîhe Fâtimî after every salâh, to recite morning and evening the third kalimah (Subhânallâhi wal hamdulillâhi wa lâ ilâha illallâhu wallâhu akbar), durûd sharîf and istighfâr a hundred times each, recitation of the Holy Qur'ân with correct tajwîd, the performance of nawâfil salâh especially tahajjud and to keep company with those engaged in dhikr . Ilm (knowledge) without dhikr is darkness and dhikr without ilm is the door of fitnah (evil)."[11]

The Reality of 'Ilm and Dhikr

Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) explained the reality of dhikr as follows, "There is a need to maintain 'ilm and dhikr as much as possible. However, the reality of both should be understood thoroughly. The reality of dhikr is not being unmindful ('adame ghaflat). To be engaged in the performance of farâ'id is the highest form of dhikr."

[10] Reported by Moulânâ In'amul Hasan Sâhib (Rahmatullâhi 'alaihi)
[11] Malfûz, Pg. 50.

Hadrat Mujaddid Alfi Thânî (Rahmatullâhi 'alaihi) expressed the same view in some of his writings. He writes, "To engage in nawâfil and to be unmindful of the farâ'id is tantamount to be disobedient to Allâh ﷻ." At another place he writes, "The performance of farâ'id is more virtuous because it has a direct connection with wahî."

Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) said, "To carefully observe the Commands of Allâh ﷻ at every occasion, condition and engagement is, in reality, the dhikr of Allâh ﷻ. I strongly advise my friends to observe this type of dhikr."[12]

This is the purpose of going for tablîgh. The spirit of being obedient to Allâh ﷻ must become so overwhelming, that without being affected by any environment, a person lives his life according to the Shari'ah. This is a very high and severe form of riyâdat (spiritual training). In addition, this form of spiritual training causes benefit to others as well.

[12] Malfûz, Pg. 20.

The Meaning of Riyâdat

Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) explained riyâdat in the following manner, "Actually, this movement is a very high form of riyâdat. It is a pity that people do not understand its reality."[13]

Hadrat Moulânâ used to instruct his murîds to strive much in tablîgh because the reality of this work had completely opened up before him. According to him, all the different stages of sulûk were reached through tablîghî efforts and endeavours. He never really emphasised the prescribed murâqabât (meditations) of the sûfiyyah. He said, "When you proceed for gusht and the mutakallim speaks, then with due attention you should be engaged in the dhikr of Allâh ﷻ. The evils of shaytân will be warded off through the barakat (blessing) of dhikr." He used to instruct the same teaching at the time of ta'lîm. This was termed as murâqabah according to him.[14]

[13] Malfûz, Pg. 6.
[14] Narrated by Qârî Mohammed Rashîd Sâhib.

The meaning of Murâqabah

Murâqabah means to think and meditate in a special manner. If this form of thinking is maintained always, then this is termed as ihsân in the Sharî'ah. Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) used to stress much on acquiring this spiritual state. He said, "The murâqabah of salâh should be made before performing it. Salâh performed without any murâqabah is feeble and weak."

When this spiritual state is achieved, the element of evil is almost removed from within a person. Now only goodness will ensue from him.

Moulânâ (Rahmatullâhi 'alaihi) also said, "The ultimate object of tarîqat is to develop a natural dislike to perpetrate the divine prohibitions."

This is the object of a Mo'mins life. Hadrat Moulânâ (Rahmatullâhi 'alaihi) prescribed other additional and more effective practices, the benefit of which reaches others as well. He prescribed tablîghî endeavours, the performance of much nawâfil and excessive observance of masnûn 'adhkâr. He spiritually trained Hadrat Moulânâ Mohammed Yûsuf Sâhib

(Rahmatullâhi 'alaihi) in all these practices. Consequently, we have observed that Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) was very punctual on masnûn 'adhkâr and nawâfil to such an extent that on the day of his demise he had completed reading that day's manzil (portion) of the Hizbul A'zam.[15]

The Teachings of Hadrat Jî (Rahmatullâhi 'alaihi)

The tasawwuf instructions of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) were the same as his fathers. Now we will reproduce a few of his letters which he wrote to his murîds.

First Letter

Respected brother,

May Allâh ﷻ grant us and you the ability to do that which pleases Him.

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

[15] Reported by Qârî Rashîd Ahmad Sâhib.

We hope from Allâh ﷻ that you are well. Your letter informed me of your condition. May Allâh ﷻ accept your effort and make it fruitful.

Sayyidunâ Rasûlullâh ﷺ has shown us a way of sacrificing our lives and wealth to achieve the success of both worlds. The most important themes for which our lives should be sacrificed is to journey for da'wah (calling towards Dîn), gatherings for strengthening îmân, talks of life after death and discussions of the biographical memoirs of the Ambiyâ and the Sahâbah ؓ. Thereafter, we should sacrifice our lives to learn the value, effect and details of different a'mâl (actions) and make an effort to teach others. Similarly our lives should be sacrificed for the dhikr of Allâh ﷻ, recitation of the Holy Qur'ân, ibâdat and salâh.

Our lives which we are sacrificing for our personal needs should be sacrificed for the needs of others. When serving people we should not discriminate as far as religion, complexion, language and country is concerned. Thereafter, we should sacrifice our lives to earn our livelihood and to fulfill the needs of our families.

Similarly, we should spend our wealth to help the Dîn by undertaking journeys to other places, to seek and impart knowledge and to financially serve the needy. We should spend

on such needs according to necessity, with due moderation. Thereafter, we should spend our wealth on the needs of our families and means of income.

As servants of Allâh ﷻ, we should socially deal and be sympathetic to all His bondsmen. These social dealings and sympathy should be based on equality and honesty. Every oppressed person should be helped. Ensure that the oppressor compensates the oppressed, though the oppressor be from one's own family, nation or country.

This sequence of sacrificing life and wealth will cause love to enter the heart of friends and foes alike and the bounties of this world, including wealth and political power, will fall at one's feet. The Sahâbah ؓ also adopted this sequence of sacrifice. If this sequence is discarded, then life will be sacrificed for earning wealth and wealth will be utilised to fulfil carnal desires. This attitude will cause the Ummah to be inflicted with disgrace and calamities.

The object of this effort locally and abroad, in the name of tablîgh, is to revive this sequence of sacrificing life and wealth. This sequence will create a general munificent noor (light) in the hearts. People will turn away from evil to good, destruction to

reconstruction, kufr to îmân, disobedience to obedience, negligence to 'ilm and dhikr and carnality to sincerity. Those who enliven this effort will be given the honour of being beloveds in both the worlds.

The local work will be strengthened to the extent of the number of brothers who will go forth in the company of old workers to work according to the correct principles in other localities. Make an effort to include others in this effort by encouraging them to go forth in this path as a solution to all problems, a means of achieving reward and entrance into Jannah.

Establish the ta'lîm of fadâ'il on a daily basis with punctuality after any one salâh in your local masjid. Make one gusht on a weekly basis with the brothers of your masjid in your own locality. Form a jamât of brothers on a monthly basis for three days to work in the areas surrounding you. With humbleness, honour each person and speak to him in an encouraging manner about the six qualities (points). Be punctual on tilâwat of the Holy Qur'ân, dhikr, nawâfil and du'â. Inshâ Allâh, this work will open up its reality upon you. Make an effort to abide by its principles.

Wasallam

Second letter

You requested that du'â should be made for certain ijtimâs. S may Allâh ﷻ make them most successful. However, with du'â is necessary to make an effort.

May Allâh ﷻ grant your brother a quick, complete and permanen recovery.

The dreams explained by you are blessed. What you have writte about is not a Qur'anic âyah. However, its meaning coincide with another âyah.

The recital of durûd Sharîf is a means of blessings. It is hope that you are punctual on the daily ta'lîm, weekly two gusht monthly three days and annual forty days. Make an effort to bring a jamât here from the ijtimâ'.

Wassalâm.

Third letter

Your letter was received. Brother! Actually, the Turner of Hearts is only Allâh ﷻ. In principle, we have been blessed with

two bounties. Firstly, to make an effort and thereafter, to make du'â. Continue making the effort with sincerity. Be punctual and particular about making du'â at night. Allâh ﷻ's protection will be to the extent the work is done according to its principles.

Do not entertain any evil thoughts about pious personalities. Sit in their company with the sole intention of benefiting. Do not think that you are going to give them something. Always think of benefiting from them. Do not give these pious personalities da'wah.

If you are faced with any great difficulty, then recall the difficulties of our elders, i.e. Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ. May Allâh ﷻ grant you the quality of being steadfast.

Wassalâm

Fourth Letter

Your letter was received. Conducting ta'lîm of Fadâ'ile Ramadân before tarâwîh was a cause of happiness. However, with ta'lîm make some arrangements to do gusht. Ta'lim will create a strong desire for a'mâl. Through gusht the ability to give da'wah will be created. The purpose of this work is to create in the ummah the ability to give da'wah. To conduct ta'lîm of Fadâ'ile Ramadân

and Fadâ'ile hajj in the days of Ramadân and months of hajj respectively is necessary and very beneficial. Endeavour to include in your ta'lîm the other kitâbs of Fadâ'il.

Through gusht, gather the people in the masjid and encourage them to make effort on îmân and âkhirah. Effort and movement in the month of Ramadânul Mubârak is very effective in spreading Islâm and obliterating disbelief and straying from the truth. Increase your effort, 'ibâdah and give particular importance to making du'â.

Wassalâm

Fifth Letter

Your letter was received. It explained the condition of the effort. This caused much happiness. May Allâh ﷻ accept it, grant us the ability to make the effort correctly and bless us with perfect îmân. Âmîn.

Today an effort is being made to degrade the ummah by diverting them away from Dîn. Similarly, their unity is being destroyed in order to deprive them of Divine Help. Everywhere the Muslims are being divided into small religious groups, according to

geographical regions and languages. It has been observed that, through this noble effort, Allâh ﷻ is creating dignified ways of uniting and joining diverse classes and groups. Do not discuss those matters which causes disunity. If such a matter is discussed, then excuse yourself by saying, "We only discuss the six qualities." Honouring a person because he is a Muslim and an ummatî (follower) of Sayyidunâ Rasûlullâh ﷺ causes quick attraction.

Both dreams mentioned by you are blessed. The tree means the Dîn, while the lion means calamities from which we should protect ourselves. The method of protecting ourselves is to practice and make an effort on Dîn diligently. This has been clearly indicated in the second dream.

Make an effort to send brothers here. To be prepared to sacrifice for Dîn will be easy when the yaqîn (conviction) is built that, through this effort, all problems of life will be solved.

Wassâlam

Sixth Letter

It is hoped from Allâh ﷻ that you are enjoying good health. Your detailed letter was received. Your Dîni efforts caused extreme joy. However, news of your illness caused grief and sorrow. May Allâh ﷻ, through His Bounty and Kindness, grant you physical and spiritual health and strength.

My respected brother! To make an effort to fulfill the demands of îmân and a'mâl in difficult, trying and unfavourable condition has a resemblance with the effort of the Sahâbah ﷺ. This causes Allâh ﷻ's special Help and Mercy to descend, especially in the month of Ramadânul Mubârak. During this month, Sayyiduna Rasûlullâh ﷺ undertook journeys for the Battle of Badr and the Conquest of Makkah. Only on these sacrifices did Allâh ﷻ promise to change the conditions of this world from evil to good, mischief to order and kufr to îmân.

Allâh ﷻ had revealed His Knowledge through divine books during this blessed month. The angels descended during this month. Jannah is decorated throughout the year in preparation for this month. The doors of Jahannum are closed on the arrival of this month. Shaytân is chained, the winds of special mercies blow and Allâh ﷻ looks at His creation with mercy. Hence,

during this month make a special effort for hidâyah (guidance). The masâjids should be activated with more a'mâl. 'Ibadat (worship), journeying for the sake of Dîn, tilâwat (recitation) of the Holy Qur'ân, quest for knowledge and du'âs should be increased manifold.

Striving in the path of Allâh ﷻ during this month will cause such blessings to be acquired which cannot be achieved during many other months of striving. Spend all your time in the masjid after fulfilling the needs of your family. Give a forceful da'wah to one and all to proceed in the path of Allâh ﷻ. Make an intention of addressing your own heart when giving da'wah. Make an effort to establish daily ta'lîm, two weekly gusht, monthly three days in every masjid. Execute the work in your masjid with sacrifice, according to the prescribed principles. Increasing your connection with Nizamuddîn in person and writing will be of great benefit. Recite Hizbul A'zam with wudhû facing qiblah. Recite durûd thrice before and after the recital.

Wasallâm

Seventh Letter

After extending formal greetings, it is hoped that you are enjoying good health. Your informative letter of conditions

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Seventh Letter

After extending formal greetings, it is hoped that you are enjoying good health. Your informative letter of conditions

caused joy. May Allâh ﷻ grant you the ability to surpass others in executing every good deed.

The dream seen by you is blessed. Continue doing the effort with courage. Punctuality on some a'mâl will, Inshâ Allâh, correct the direction of one's life. Perform the fard salâh with jama'ah. Be punctual on the nawâfil salâh like tahajjud, ishrâq, chasht and awwâbîn. Recite one parah (juz) of the Holy Qur'ân daily on a particular time. The best would be to recite from a copy of the Holy Qur'ân during the time of tahajjud. Recite the third kalimah, durûd Sharîf and istighfâr a hundred times each morning and evening.

Be regular on the collective a'mâl as well. They are as follows: Participate daily in the masjid ta'lîm of the fadâ'il kitâbs, like Fadâ'ile salâh, Fadâ'ile dhikr, Fadâ'ile Sadaqât, etc. after any one salâh with the other musallîs. This ta'lîm should be conducted with utmost reverence and respect. Participate in the weekly two gusht. The first gusht will be done from one's own masjid and the second from another masjid. Proceed with a jammat every month for three days in the path of Allâh ﷻ to nearby villages and urban areas as well. Spend one chilla (40 days) annually here in Nizamuddîn. Spend three chillas (4

months) in a life-time according to the mashwarah (mutual consultation) of the elders here in Nizamuddîn.

My respected friend! This work is very easy and extremely beneficial if it is done with courage and determination. It will prove very difficult for those who don't do it.

Today, a much more determined and courageous effort is made to acquire this transient world (in comparison to the effort of the âkhirah). However, the eternally beneficial effort seems to be difficult. This is the weakness of our own intelligence. Muster courage to execute all that was mentioned. Inform me of your condition by way of letter on a monthly basis, irrespective of whether you receive a reply or not.

Wasallâm

Eighth Letter

The informative letter regarding your condition was received.

May Allâh accept your efforts. May He create such a class of men who will sacrifice their lives and wealth to do the effort of the Ambiyâ.

My respected brother! The local effort is extremely important. Time to execute the effort in the correct sequence is achieved through it. This sequence would entail the forming of a jamât in one's local masjid. Daily ta'lîm should be conducted with regularity on a fixed time. During the course of every week, one gusht should be made in one's own locality and a second one in some other locality. Try to establish a jamât amongst the locals there. Fix a time after any one salâh for their daily ta'lîm. Although in adopting this sequence many brothers will not respond initially, yet by continuously doing the effort according to its principles, Allâh ﷻ will definitely open up avenues for its expansion.

Endeavour on a monthly basis, to form separate jamâts from one's own and other masâjid to proceed for three days in the path of Allâh ﷻ. When giving da'wah request others to proceed for an entire period of four months. Stress on this request according to the people's ability to bear it. If after the da'wah is extended, they agree to free themselves only for one hour daily, then accept this with appreciation. Make this time so valuable that they begin to fully understand the value of this effort.

In addition to this, be particular in making khusûsî mulâqâts (special visits). Explain the work to each and every individual

and make an effort on him. Inshâ Allâh, if effort is made in this manner, then Allâh ﷻ will open up other avenues for the work to expand. Be concerned about perfecting your salâh. You should also endeavour to come here to Nizamuddîn regularly.[16]

Wasallâm

A review

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) once said, "Undoubtedly, the dhikr (remembrance) of Allâh ﷻ is the most excellent form of 'ibâdah (worship). However, the effort which makes the people of the world dhâkirîn (those who remember Allâh ﷻ) is much more excellent." Moulânâ had shifted the attention of people from making an individual effort only. He gave preference to collective benefit. He held this view because the western media is continually influencing the Ummah to lead an un-Islâmic life-style. Even spiritually and academically orientated families are unconsciously being affected by western and Christian culture. In such an instance, it is impossible for a father to sit on his musalla (prayer-mat) concerned only with his

[16] These were a few letters presented by Janâb Abul Ansâr Sâhib Bihârî, a murîd (follower) of Hadrat Jî. May Allâh ﷻ grant him the best of rewards.

dhikr, while the enemy's culture accommodates itself in his home.

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) responded only in a way which befits pious, self-honoured Muslims to respond. He called for a change in individual lives. With that he also encouraged an effort to change collective lives. Remember, Islâm demands unity. It does not call for individuality.

The Sahâbah (Radiyallahu 'anhum) were perfect in their individual lives. Despite this, they were asked to leave their home to make jihâd (struggle for the Dîn) outside. Consequently, the ignorant environment of idol-worship disappeared and Islâmic culture reigned supreme. Through the blessings of their efforts, Muslims are found throughout the world.

Reflect! (Allâh ﷻ forbid!) if the house of a shaikh of a khânqâh becomes a temple and ulamâ who teach the Dîn become influenced by Christian culture, then what nûr (spiritual light) and barakat (blessings) will there exist in their dhikr and lessons? Today the house of which shaikh is free from the pictures of animate objects and who is that alim, for example, who does not wear his watch on the left-hand? These are a few simple matters

towards which no attention is given. From here the cause and root of the sickness is understood. Consider! What nûrâniyyat (spiritual light) will there be in the dhikr of such sick hearts? What nûrâniyyat will there be in the Qur'ânic and ahâdîth lessons of such sick souls?

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) diagnosed this sickness and treated it by calling people out from their homes into the masâjid. He encouraged people to rectify themselves and their families. "O Believers! Save yourselves and your families from the Fire of Jahannam" {Sûrâh Tahrim}.

It should be borne in mind that Hadrat Jî (Rahmatullâhi 'alaihi) was not against the system of khânqâhs. Instead, he was the product of a khânqâh. Similarly, he was not against the system of madâris. Infact, he was a product of a madrasah. He desired that the concern of rectifying the ummah, through the effort of tablîgh, should be added to the system of the madâris and khânqâhs. He practically demonstrated this. He taught and also went out to make effort amongst the masses. During the day he made gusht in the alleys and lanes and during the night he enlivened the masjid with dhikr, tilâwat and excessive nawâfil (optional) salâh. He encouraged his followers to do the same. He caused thousands of people to accustom themselves to this way of

life. He caused them to rectify their ownselves as well as their environments. The object of a Mo'min's life is that he should be practical and he should make an effort on others to become similar.

How did Hadrat Jî (Rahmatullâhi 'alaihi) spend the twenty-four hours of the day? His daily routine will clearly reveal that this beloved servant of Allâh ﷻ was never concerned only of himself, he was concerned about the entire ummah. Moreover, he was never independent in his concern; he also encouraged others to participate in this concern. At this point, it will be appropriate for us to present his daily routine.

Ramadânul Mubârak

During the Ramadânul Mubârak of 1384 Hijrî more people than usual gathered in Banglâwâlî masjid. Besides the nearby areas, jamâts from every corner of India came to learn îmân and yaqîn according to the method shown by Sayyidunâ Rasûlullâh ﷺ. They came to learn how to live their lives according to the demands of the kalimah tayyibah. It is narrated that never before did so many people gather at Banglâwâlî masjid. When the guests could not find place to spend the night, they would go to other surrounding masjids to sleep.

The Fajr salâh was performed immediately after true dawn. Thereafter, Hadrat Jî would address those gathered. His address used to be very lengthy. Many used to fall asleep. However, according to the report of Hadrat Moulânâ Mohammed 'Umar Sâhib (Rahmatullâhi 'alaihi), Hadrat Jî (Rahmatullâhi 'alaihi) never got tired. With great zeal and enthusiasm he continued his discourses.

His discourse used to be a deluge of îmân and yaqîn. Nothing could stop the strong current of this deluge. After the discourse, tashkîl (formation of jamâts) used to take place. When people showed little inclination to proceed in the path of Allâh ﷻ, he used to regret and heave a sigh. Nevertheless, this particular year scores of people got ready to proceed in the path of Allâh ﷻ. From the very first ten days of Ramadân, Hadrat Jî (Rahmatullâhi 'alaihi) began stressing with much emphasis to proceed for four months. This he had never done before.

Hadrat Jî (Rahmatullâhi 'alaihi) used to conduct ta'lîm daily after the tarâwîh salâh. He used to conclude the ta'lîm by encouraging each person to make an intention for four months before sleeping. They were asked to make du'â at the time of tahajjud for the realisation of this intention. As a result of this encouragement, people gave great importance to making du'â at night. The

following morning, when Hadrat Jî (Rahmatullâhi 'alaihi) used to sit on the mimbar (pulpit) the first question he used to pose was, "Who made du'â last night? The person whose heart Allâh ﷻ has prepared to proceed for four months should stand up and submit his name". Consequently, many people used to stand up and have their names recorded. Hadrat Jî used to make much du'â for them.

He sent many jamâts walking on foot towards Bombay, Culcutta, Râjistân, Bihar and U.P. Jamâts that used other means of transport for travelling were countless. Hence, the amount of jamâts that proceeded during this Ramadân were never as before.

After the morning discourse, Hadrat Jî (Rahmatullâhi 'alaihi) would perform the ishrâq salâh. Thereafter, he used to recite the Holy Qur'ân for a while. Then he would ascend the mimbar to advice those jamâts proceeding in the path of Allâh ﷻ, as to how they should spend their time. This was followed by a lengthy, heart-touching du'â, lasting for about twenty minutes. This du'â used to cause many people to weep. After the du'â, the amîrs (leaders) of the jamâts were called and musâfaha was made (they were greeted by the clasping of hands). Hadrat Jî, out of joy, used to bless them with du'âs.

The jamâts who would return after completing their time were also blessed with the du'â's of Hadrat Jî (Rahmatullâhi 'alaihi). He used to encourage them to form new intentions to spend more time for the Dîn of Allâh ﷻ. He used to say, "The least manner in which the Sahâbah ﷺ used to divide the twenty four hours of the day was as follows: Half the day they spent in earning a livelihood and the other half in the masjid. Similarly, they divided the night into two. Half the night they spent in fulfilling the rights of the family and the other half in salâh and dhikr."

Daily Practices

Generally, Hadrat Jî (Rahmatullâhi 'alaihi) used to sleep at 11p.m. His scalp was regularly massaged with oil before sleeping at night and before siesta. Some attendants used to massage his body before sleeping. He was very affectionate towards them. During this time he related the incidents of the Sahâbah ﷺ. This gathering lasted for about half an hour. Thereafter, he covered himself with a sheet to sleep.

During summer, Hadrat Jî (Rahmatullâhi 'alaihi) used to wake up at 2p.m. After relieving himself and performing wudû, he would perform the sunnats of Zuhar salâh. He used to lead the Zuhar congregation as imâm. He made imâmat of all the five daily

salâhs during the month of Ramadân. Because he used to be mostly on journey during the months other than Ramadân, the responsibility of performing the Zuhar, 'Asr and Ishâ salâhs as imâm were given to other individuals.

Hâfiz Mohammed Shaf'i Sâhib used to listen to the juz (part of the holy Qur'ân) to be recited that night in the tarâwîh salâh after the Zuhar prayers. Until 'Asr salâh various mashwaras, special meeting with friends and dictating replies to letters received used to take place. After the 'Asr salâh, he visited his mother for a while. Thereafter, he engaged himself in making du'â until a little while before sunset. After sunset, he used to partake of the iftâr meals with other guests. He concluded the iftâr meals by drinking tea and chewing a paan (betel-leaf). By this time the guests would have eaten to their fill. After rinsing his mouth, he performed the Maghrib salâh as imâm. Thereafter, he spent approximately one hour in performing salâtul awwâbîn. He recited lengthy surâhs in this prayer. After this prayer, he rested for a while. This used to be followed with preparations for the 'Ishâ and Tarâwîh salâhs.

Hadrat Jî (Rahmatullâhi 'alaihi) never recited the Holy Qur'ân quickly. He recited the Holy Qur'ân at a normal pace. Hence, the Ishâ and tarâwîh salâh programme lasted for approximately two hours. After performing the witr salâh, he would come to his

room. Here Moulwî Mohammed Mu'innuddîn Bulandshahrî would present his medicines to him. After chewing a paan, he would conduct ta'lîm. He would often deliver a discourse wherein sometimes tashkîl took place before translating the Arabic text. Sometimes he would explain the principles of doing the effort. At other times, he pointed out the weaknesses found in those involved in the effort. The ta'lîm terminated with a short du'â. After this programme, at approximately mid-night, Hadrat Jî (Rahmatullâhi 'alaihi) retired to bed.

He used to wake up in the last portion of the night. He would drink tea after rinsing his mouth. Thereafter, he would relief himself and perform wudû. He used to engage himself in the performance of tahajjud salâh until fifteen to twenty minutes before the termination of sehri time. After making du'â, he would partake of the sehri meals with other guests. Mashwara with members of the shûrâ took place before the Fajr adhân. Sometimes he related incidents of the pious predecessors until the Fajr adhân was called out.

Daily practices other than Ramadân

Amongst his daily practices other than the month of Ramadân, was the writing and compiling of kitâbs. He had set aside the time

before lunch, after Maghrib salâh and after completing other necessary work after the Fajr salâh for his literary engagements. He used to be in his personal library during these times. Two or three attendants used to be at his service to present the various kitâbs he required. He used to be surrounded with desks on which different kitâbs were kept open. He studied these kitâbs turn by turn. Relevant texts were marked. Nobody was allowed to meet him during these times.

Once I arrived at Nizâmuddîn during one of these times. Hadrat Jî (Rahmatullâhi 'alaihi) was informed of my arrival. He called me to his private library and said,"I am searching for material to write Amâniyul Ahbâr." He drank a cup of tea with other guests after the ishrâq salâh in months other than Ramadân. He conversed with them during this time. If a special topic was discussed, then the conversation used to last for approximately an hour and a half. He used to sit in front of his room after the Zuhar salâh to teach students. He had a special liking to teach Abû Dâwûd Sharîf. It was only appropriate for him to have this desire since all the mashâ'ikh of this school of thought showed a special interest to teach this kitâb. Hadrat Moulânâ Khalîl Ahmad Sâhib Sahâranpûrî, Hadrat Moulânâ Mohammad Yahyâ Sâhib Kândehlawî and Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihim)

taught this kitâb with special care and attention. The guests also used to be present for these lessons.

On the Occasions of Ijtimâs

Hadrat Jî (Rahmatullâhi 'alaihi) undertook many journeys to attend ijtimâs inside and outside India. His daily routine remained normal during these journeys. His attendants used to arrange his programme of delivering discourses in such a manner that no disturbance was caused in completing his daily ma'mûlât (practices). In short, Hadrat Moulânâ (Rahmatullâhi 'alaihi) was engaged and busy at every moment and second. A poet says,

مکتب عشق کے قانون نرالے دیکھے. اس کو چھٹی نہ ملی جس نے سبق یاد کیا

"I found the rules of the school of love to be unique – the student who has learnt his lesson is not permitted to go home."

Hadrat Jî (Rahmatullâhi 'alaihi) lived a physical life of only forty-eight years. However, if his life is measured according to his engagements and services for Dîn, then undoubtedly, to say that he lived for more than two hundred years, will be too little. In actual fact, a long or short life-span is measured according to a person's work. If a person lived a short life-span, but did the

work of centuries, then, in reality, he had lived a long life-span. On the contrary, if a person lived for centuries, but did nothing to even benefit himself, then he had lived a very short life-span. Such a wretched person's entire life-span will not be equal to even an hour of a fortunate person's life span. A poet says,

حسن کردار ہے انسان کا معیار حیات
زندگی نہیں وقت کے پیمانوں سے

"Good deeds are the standard of human life; life is not counted according to the measure of time."

CHAPTER SIX

CHARACTER AND HABITS

Generally, the habits and character of every perfect Mo'min is controlled by Islâmic teachings and the sunnah of Sayyidunâ Rasûlullâh ﷺ. However, the character and habits of those perfect believers who are engaged in the work of da'wah (calling towards Allâh ﷻ) have an additional attraction; they affect others. Allâh ﷻ had blessed Hadrat Jî (Rahmatullâhi 'alaihi) with noble character and excellent habits. He was an example of those who lived in the blessed era of Islâm. His company created an aversion towards the world, bred familiarity with the âkhirah and caused an irresistible urge to do good. He possessed a strong magnetic personality. I never desired to return from the markaz whenever I had an opportunity to visiting it. Its wonderful environment of peace and tranquillity made me feel as if I was in a part of Jannah.

Honouring the 'Ulamâ'

My relationship with Hadrat Jî (Rahmatullâhi 'alaihi) developed during the last three years of his life. It was after the 'Asr salâh, just before Maghrib, when I visited Nizamuddîn for the first time.

I stood at the door to see if I could recognise anyone I knew. When I failed to recognise any such person, I proceeded with my belongings straight ahead towards the masjid and sat there. Someone recognised me and informed Hadrat Jî (Rahmatullâhi 'alaihi) of my arrival. He immediately got off his bed and without tarrying for a moment, came to embrace me in the masjid. He carried my belongings and led me to his room. He offered an excuse for not giving me the treatment I deserved. I became speechless and overwhelmed with shame. I pleaded silently, "O Allâh! What expression of gratitude should I utter to recompense this personality for his kind and noble character?" That night we had supper together. He remarked, "It is against my habit to eat on Friday. I am eating to give you company." He went out of his way to entertain me with all that was placed on the tablecloth.

After Esha salâh, my bed was arranged and an attendant was appointed to attend to my needs. Once again I was overwhelmed with shame. I pleaded silently, "O Allâh! How should I stop these honoured personalities from entertaining me in a manner which I do not deserve?" I insisted upon the appointed attendant that I was quite comfortable. He replied that this preferential treatment was by the order of Hadrat Jî. He added, "Hadrat Jî would be angry if we do not serve you." I became speechless. After some time had passed, a person came running towards me

saying, "Hadrat Jî has requested me to show you where the toilets, bathrooms and other necessities are which you may require at night."

I was scheduled to return after spending twenty-four hours. Hadrat Jî (Rahmatullâhi 'alaihi) insisted that I extend my stay until tea-time. At tea-time he did not only serve me with tea, but fulfilled my desire. In this manner he won my heart.

ہائے اسلام تیرے چاہنے والے نہ رہے.
جن کا تو چاند تھا افسوس وہ ہالے نہ رہے

Ah! O Islâm! Those desiring you have ceased to exist. Regretfully, the halo (sacredness) around those for whom you were a source of light has disappeared.

Hadrat Jî (Rahmatullâhi 'alaihi) accompanied me until the tarred road outside the masjid to bid me farewell. He stood for a long while with me until my transport arrived. I pleaded to him to return. He replied, "I am not doing you any favour. I have accompanied you to follow the Sunnah of Sayyidunâ Rasûlullâh ﷺ." I returned home, but I was so affected that I desired to meet him again. Thereafter, I always made it a part of my programme to visit Nizamuddîn whenever I came to Delhi. Hadrat Jî (Rahmatullâhi 'alaihi) became so familiar with me that he always

kept me in his company during the ijtimâs I attended. I also made it a habit to remain in his company to make it easy when he needed my assistance.

He did not extend this type of special treatment only to me. He treated every 'âlim in this manner. One of my special and close friends, Moulânâ Khalîl Ahmad Khân Sâhib Najîbâbâdî was a very simple and pious 'âlim. Once he reached Nizamuddîn with a jamât. He was seated with the other guest at tea-time. When I addressed him with the title, "Moulânâ", Hadrat Jî (Rahmatullâhi 'alaihi) seated him besides himself and treated him with a special affection.

Once, the editor of "Madînah", Janâb Sa'îd Akhtar Sâhib proceeded for a chillah (forty days) in the path of Allâh ﷻ. When he reached the place, Kâwî, he expressed his intention to extend his time to three chillâs (four months). Hadrat Jî (Rahmatullâhi 'alaihi) remarked, "We also desire that you should spend four months. However, your absence will cause uneasiness to Mufti Sâhib and we do not wish to inconvenience the 'Ulamâ."

Hadrat Jî (Rahmatullâhi 'alaihi) used to say, "We do not send jamâts to Deoband and Sahâranpûr for the sake of doing da'wah and tablîgh amongst the 'Ulamâ. We send them with the sole

reason of bridging the gap which currently exist between the public and the 'Ulamâ. In this lies the benefit of the public."

Relationship with the Elders

I am not fully aware of Hadrat Jî's relationship with the other elders. Nevertheless, I am fully acquinted with his relationship with Hadrat Madanî (Rahmatullâhi 'alaihi). He always used to visit Deoband whenever he went to Sahâranpûr. He used to sit for lengthy periods of time with utmost respect in the company of Hadrat Madanî (Rahmatullâhi 'alaihi). Hadrat Madanî (Rahmatullâhi 'alaihi) also kept up a close relationship with him. Whenever Hadrat Madanî (Rahmatullâhi 'alaihi) attended any ijtimâ', he would encourage those who met him to spend a chillah in the path of Allâh ﷻ.

Once I happened to visit Nizâmuddîn after the demise of Hadrat Madanî (Rahmatullâhi 'alaihi). It was a cold winter's day. Hadrat Jî (Rahmatullâhi 'alaihi) was in the sunshine that was falling upon the platform. After greeting him, he sighed deeply and said, "Hadrat Madanî (Rahmatullâhi 'alaihi) has passed away. The world has been deprived of a very great source of goodness. If our goodness is collectively placed on one side, then too his goodness will outweigh ours." A reliable person reported to me

that Hadrat Jî (Rahmatullâhi 'alaihi) had strongly encouraged people for two continuous years after the demise of Hadrat Madanî (Rahmatullâhi 'alaihi) to form an intention of transferring the reward of their chillah to Hadrat Madanî's soul.

A proof for the strong bond of relationship between the two is an obituary of Hadrat Madanî which Hadrat Jî (Rahmatullâhi 'alaihi) wrote. It should be borne in mind that it was not the habit of Hadrat Jî (Rahmatullâhi 'alaihi) to write articles for newspapers. An excerpt of this obituary is reproduced below:

"Through the Bounty and Kindness of Allâh Rabûl 'Izzat, this worthless servant had the good fortune of visiting Hadrat Madanî (Rahmatullâhi 'alaihi) twenty-two hours before his demise. Considering his comfort, I had no intention of meeting him. However, out of affection and kindness, he thought of me. This prompted me to pay him a visit. He was sitting on a chair facing the qiblah. The attention of his heart was completely directed towards Allâh ﷻ. He asked me, "From where have you come?" I replied, "From Bastî Nizâmuddîn." He then asked. "Where are you going from here?" I replied, "Back to Bastî Nizâmuddîn Auliya." He remarked, "Have you come solely to pay me a visit? Why have you taken the trouble of visiting a surplus person like myself? Your du'â from home would have been more beneficial.

The du'â for an absent person is quickly accepted." He then added, "People become uneasy when they are afflicted with difficulties. Difficulties and calamities are a bounty from Allâh ﷻ."

Hadrat Shaikhul Hadîth Moulânâ Mohammed Zakariyyah Sâhib (Rahmatullâhi 'alaihi) was the paternal cousin, father-in-law, brother-in-law, ustâd and patron of Hadrat Jî (Rahmatullâhi 'alaihi). This îmânî, Dîni and family relationship bonded the two closely together.

Once Hadrat Jî (Rahmatullâhi 'alaihi) came to Sahâranpûr. I accompanied him on this journey. Hadrat Shaikh (Rahmatullâhi 'alaihi) was reclining on his bed. They embraced each other for a long time. None of the two desired to separate. Therafter, they looked at each other for a long time. Hadrat Shaikh (Rahmatullâhi 'alaihi) has explained their special relationship in his letters.

Honouring of Ties

Hadrat Jî (Rahmatullâhi 'alaihi) used to honour anything or any person connected to the akâbir (elders). Whenever a jamât's route was made towards Thânah Bhowan, Deoband, Ambhâtah,

Kândhlah, Amrohah, etc., he used to advice them as follows, "These are the places of the elders. It is necessary to show the utmost respect."

Ijtimâs were held at these places without attaching any conditions. The ijtimâ' of Kândhlah was approved of, but was held after the demise of Hadrat Jî (Rahmatullâhi 'alaihi). This ijtimâ' was held only out of respect for the elders of Kândhlah. Similar was the ijtimâ' of Amrohah. Hadrat Jî (Rahmatullâhi 'alaihi) remarked, "These are the places of the friends of Allâh ﷻ and our elders. They have a right upon us."

When any person associated to Hadrat Madanî, Hadrat Thânwî or Hadrat Râipûrî (Rahmatullâhi 'alaihim) used to visit Basti Nizamuddîn, Hadrat Jî (Rahmatullâhi 'alaihi) used to become extremely happy. His happiness used to resemble the one expressed on the day of 'îd. Once Moulânâ A'sad Sâhib (Damat Barakâtuhum) came to Nizâmuddîn for some personal work. Hadrat Jî (Rahmatullâhi 'alaihi) insisted on him to lengthen his stay and prepared a variety of dishes for him.

Paternal Resemblance

Hadrat Jî was a replica of his father, Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). His father had three outstanding qualities; the reality of knowledge, sincerity and a burning enthusiasm of striving to give da'wah. These three qualities were found in Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) to the degree of perfection. If the discourses of both father and son are compared, then no difference will be seen between the two. Both used to explain very rare points from the Holy Qur'ân and Ahâdîth which are not to be found in the writings of our pious predecessors.

I had the good opportunity of sitting many times in the company of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) to hear his discourses. I used to become amazed in the manner he explained the meanings of the several thousands of Ahâdîth I heard from him. I became convinced that his explanation was the exact meaning and aim of the word of Allâh ﷻ and His Rasûl. His punctuality in completing ma'mûlât (daily practices) resembled that of his father's. His ma'mûlât were exactly the same as his father's. Once he remarked, "The method of conducting ta'lîm after 'Ishâ salâh is from the time of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). All

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praise belongs only to Allâh ﷻ, this method has continued to this day."

His efforts and endeavours were similar to that of his fathers. When people showed an inclination to do the work of da'wah, the happiness in his heart used to show on his face. On the other hand, when people hesitated in proceeding in the path of Allâh ﷻ, he used to become sad and take a deep sigh of regret. I have not seen anyone in my lifetime who showed more sympathy and endured more difficulty for this ummah then Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi).

Generosity and Reliance (Sakhâwat and Tawakkul)

Hadrat Jî (Rahmatullâhi 'alaihi) did not own any properties or wealth. He had no fixed type of income. We were amazed in the manner in which he met his expenses, without stretching his hand out to others. His dependence on Allâh ﷻ facilitated the serving of food and tea to a multitude of people on a daily basis.

Hadrat Madanî (Rahmatullâhi 'alaihi) was famous for entertaining the guest during this time. However, Moulânâ Mohammed Yûsuf Sâhib's tablecloth was spread much more wider. He relied only on Allâh ﷻ. He incurred debt upon debt, but he showed no real

concern; he asked none for help and nor did he even hint to others for help. He continued to struggle for the sake of Allâh ﷻ and Allâh ﷻ continued to make arrangements for the payment of his debts.

The system of buying groceries in the markaz has always been as follows: When no funds are available, all groceries are bought on credit; when funds are available, the debts are paid. Hadrat Moulânâ Mohammed Manzûr Nu'mânî (Rahmatullâhi 'alaihi) writes, "Approximately fifteen years ago, a huge amount of money was outstanding. The creditor demanded payment and excused himself from supplying more groceries. The person responsible for the affairs of the kitchen at the markaz thought it unappropriate to inform Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) about the situation. He thought of a permanent arrangement to solve this on-going problem. He prepared his sincere and wealthy friends from Delhi to secretly deposit five thousand rupees each towards an amânat (trust) fund to pay the kitchen debts when no funds were available. When funds would become available, the used amount would be returned to the amânat fund."

It was known from before that Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) would have never agreed to such an

arrangement. Hence, every measure was taken to keep this move as secret as possible. Consequently, the said amount was given into the safe custody of one of the six persons and a pledge was taken from each one not to divulge the secret. Somehow or the other Hadrat Moulânâ (Rahmatullâhi 'alaihi) was informed of this secret mutual agreement. He called each one of them. All of them acknowledged the truth of the matter. Then he addressed them in the following manner. "Undoubtedly the mutual arrangement you made was done with a good intention. However, such arrangements are harmful for us because they render us unfit for divine aid and help. We are only worthy of receiving help from Allâh ﷻ when we are desperate; when there is none to depend and rely on in this world besides Him and our gaze is focused only on divine treasures and help."[17] Thereafter Hadrat Moulânâ (Rahmatullâhi 'alaihi) returned each one's sum of money."

"The task of printing Hayâtus Sahâbah was given to Dâ'iratul Ma'ârif of Hâydrâbad. The printing cost was estimated to be eight to ten thousand rupees. Some close friends from Delhi and Bombay presented this amount to Hadrat Jî (Rahmatullâhi 'alaihi).

[17] Alfurqân, Yûsuf edition.

He declined the offer and made personal arrangements to pay the printing cost."[18]

The printing cost of Amâniyul Ahbâr was a substantial amount. Finally, when it got printed, a complete consignment of kitâbs were presented to Hadrat Shaikh (Rahmatullâhi 'alaihi) as a gift. Hadrat Jî (Rahmatullâhi 'alaihi) went as far as to pay the zakât of these kitâbs on behalf of Hadrat Shaikh (Rahmatullâhi 'alaihi).

I once visited Nizamuddîn in the month of Rajab. That was the year when Hadrat Jî (Rahmatullâhi 'alaihi) accompanied Hadrat Shaikh (Rahmatullâhi 'alaihi) to perform hajj. He asked me, "Did you perform hajj?" I replied, "I am not in the position to do so." He then said, "At least form an intention." I replied, "There is no financial cost in forming an intention, but outwardly it seems impossible." He remarked, "Our position is exactly as yours. None of us have any financial means. Nevertheless, we have a firm intention of going." Consequently, these personalities proceeded by air for hajj.

One critic remarked, "The grains used of Nizamuddîn are that of the one-tenth zakât taken from the lands of Mewât. That is why the guest are entertained without any restrictions." I observed

[18] 2 Ibid.

silence because the person who made this critical remark was reliable. I intended to verify this allegation on my next trip to Delhi. I happened to arrive at Nizamuddîn at tea-time. Without making any enquiries, Hadrat Jî (Rahmatullâhi 'alaihi) himself said, "Some people are of the opinion that we utilise the one-tenth zakât grains from the lands of Mewât. This is a false allegation against us. We do not accept even a single grain from them."

Some students from Deoband used to spend time at Nizamuddîn during their vacations. Hadrat Jî (Rahmatullâhi 'alaihi) used to care much for them. He used to pay all their transport expenses. In the year 1385 Hijri, he was informed that a needy student was studying in Madrasah Mazâhiri 'Ulûm Sahâranpûr. Consequently, he gave him twenty rupees.

Patience and Tolerance (Sabr and Tahammul)

Working with the public requires extreme patience and tolerance. No progress can be achieved without these two qualities. The extent of 'umûmiyat (universality) found in the Tablîghî effort is hardly existent elsewhere. The theme of this effort is to make each individual amongst the public practical and religious orientated and to bridge the gap between the public and the 'Ulamâ.

It is an extremely difficult task for the 'Ulamâ to associate, observe and rectify an irreligious and ignorant public. This can only be achieved through the qualities of patience and tolerance. Hadrat Jî (Rahmatullâhi 'alaihi) was always faced with such circumstances which put his patience and tolerance to test. Crowds of villagers always thronged around him. They were not time conscious nor did they consider his comfort. Some would ask him to make du'â, others would rush to meet him and request him for a ta'wîz (amulet). Despite all this, he met each one of them with a smiling face. He did not concern himself with meals, tea and paan. When meals were served, he ate, otherwise he engaged himself in his work.

Janâb Hakîm Mohammed Mushtâq Ahmad Sâhib Kathôrî narrates that once, during the rainy season, Hadrat Jî (Rahmatullâhi 'alaihi) came to participate in a very huge ijtimâ'' at a place near Kathôr. The Tablîghî programmes took place according to schedule, despite the heavy rains. He said, "Hadrat Jî (Rahmatullâhi 'alaihi) arrived at our place from Delhi by car. Some foreign visitors had accompanied him from Delhi in a separate car, but due to some reason their arrival was delayed. While having lunch he remarked. "If only our foreign guest would have been present how excellent would it have been!"

Hadrat Jî (Rahmatullâhi ‘alaihi) would get extremely happy if the foreign guest were entertained according to their standards. On this occasion, the host kept this in mind to please Hadrat Jî (Rahmatullâhi ‘alaihi). Anyhow, Hadrat Jî (Rahmatullâhi ‘alaihi) proceeded to the ijtimâ’ site after lunch. He started his effort immediately after reaching there. Many jamâts proceeded from there in the path of Allâh ﷻ. This made him very happy. During the period of the ijtimâ’ which lasted for two days, he was so occupied that he did not get the opportunity to eat. Every person thought that he must have eaten at the place where people took the pledge of allegiance (bay’at) at his hands. After the ijtimâ’, when he returned to Kathôr and food was served to him, it came to be known that he had not eaten for two days.”

Adherence to the Sunnah

Hadrat Jî (Rahmatullâhi ‘alaihi) was extremely aversed and disgusted with the western way of life. He endeavoured to spread the sunnah way of life. He said, “The destruction of westernism lies in this universal da’wah and propagation of the sunnah.” He propagated the sunnah both verbally and practically. As far as possible he never deviated from the path of sunnah, even in the most trying conditions.

He used to wear a trouser most of the time except when performing or leading the salâh as an imâm. For salâh, he used to wear a lungi (a cloth worn around the waist). This seems to be something ordinary and simple, but considering his busy schedule, it was a great mujâhadah (sacrifice). In this manner, he put into practice the verbal and practical sunnah of Sayyidunâ Rasûlullâh ﷺ. It is reported in the narrations that Sayyidunâ Rasûlullâh ﷺ had purchased a trouser. In another narration it is reported that he even wore it. The Sahâbah ؓ wore trousers by the permission of Sayyidunâ Rasûlullâh ﷺ.

In summer and at other times, he wore a tôpî (cap). However, for performing or leading the salâh he wore a turban (amâmah). In adherence to the sunnah, he had a pillow made of skin which was stuffed with the bark of palm trees.

A sunnah dish was always prepared and served on his tablecloth. Once, while eating, he requested that the honey which was brought from Madînah Munawwarah should be served. On another occasion, while eating, he remembered and requested for olives pickled in vinegar to be served. On yet another occasion, while eating, he remembered and requested for olive oil to be brought from his home.

Hadrat Jî (Rahmatullâhi 'alaihi) was very particular in reciting the masnûn du'âs for various deeds. I personally think that he was most punctual in reciting masnûn du'âs throughout the Indo-Pak subcontinent. He strictly adhered to the sunnah of Sayyidunâ Rasûlullâh ﷺ and Sahâbah ﷺ in all spheres of life, whether it be in the form of being a host or guest; in the condition of journeying or residing; when quiet or conversing.

As a guest, he would seek the pardon of the host for any inconvenience caused. As a host, he would thank his visitors for coming. If the guest was some important person, then he would accompany him for a distance to bid farewell.

Once Hadrat Jî (Rahmatullâhi 'alaihi) went for 'umrah. Some people passed unsuitable remarks regarding this journey. When he was informed about these remarks, he said, "I undertook this journey with the intention of following the sunnah. It will be a bargain for me to sacrifice all my wealth in order to follow one sunnah."

Once I enquired from Hadrat Jî (Rahmatullâhi 'alaihi), "Why have you stopped despatching jamâts during those dates of the Islâmic calendar which coincides with occurrence of the Battle of Badr?" He replied, "This was that journey which Sayyidunâ

Rasûlullâh ﷺ and the Sahâbah ﷺ undertook to help the Dîn of Allâh ﷻ. It was during this journey that Allâh ﷻ made haqq (truth) distinct from bâtil (falsehood). Hence, I also began despatching jamâts during these dates. However, when after some time I realised that people may regard this manner of dispatching jamâts as necessary and it may open the door for a new type of bid'ah (innovation), I stopped it." In this answer there is food for thought for those who perform tahajjud salâh in a jamât form during the month of Ramadân as a sunnah practice.

CHAPTER SEVEN

YÛSÛF BEFORE AND AFTER DA'WAH

Moulânâ Mohammed Yûsuf Sâhib before Da'wah

It was previously mentioned that Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) had a strong natural zeal for academical and literary pursuits. He once said, "Initially I showed no interest for Tablîghî endeavours. Mentally, my heart did not fully accept this effort. My participation in tablîgh was only because of the instructions of Hadrat Jî, Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi)."

Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) wrote the following letter to Moulânâ 'Abûl Hasan 'Alî Nadwî (Rahmatullâhi 'alaihi)." I could never really accept the instructions of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) (as far as Tablîghî endeavours were concerned). When the effort was introduced to any new group of people, I used to step back. When a jamât proceeded in the path of Allâh ﷻ, I used to fear the instruction of accompanying them. When the time of giving da'wah used to approach, I used to become breathless. I never executed his instructions adequately.

In every mashawarah, I sided with Hadrat Shaikh (Rahmatullâhi 'alaihi). I used to impetuously oppose the opinion of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi)."

It should be borne in mind that expressing one's personal opinion with sincerity is not a form of disrespect. Once Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) said, "Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) met all types of people with utmost respect. Some of them were not practical Muslims. At times he used to utilise the conveyances of faithful friends. I once pleaded to him to consider the correctness of this attitude of his."

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) did not mention this by way of criticism. He said this, most probably, in the light of a fiqhî (juristical) aspect – it is not juristically suitable to honour a sinful person. Hence, in this case as well, it was not suitable for a pious personality like his father to honour those who were not practising Muslims. Nevertheless, in this case the matter was not as thought. Most probably Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) did not consider the aspect of da'wah as far as the blessed sîrah (life of Sayyidunâ Rasûlullâh ﷺ) is concerned.

Once Sayyidunâ Rasûlullâh ﷺ was seated in the Haram of Makkah. He was busy inviting some leaders of the Quraish towards Islâm, when Hadrat Abdullâh ibn Ummi Maktûm (Radiyallâhu 'Anhu) approached. His arrival at this time disheartened Sayyidunâ Rasûlullâh ﷺ. Consequently, no attention was paid to him.[19]

Similarly, on the occasion of the victory of Tâif and Hunain, Sayyidunâ Rasûlullâh ﷺ handsomely rewarded the new Muslims. The Ansâr of Madînah received nothing. This caused some of them to lodge a complaint.

This aspect of Sîrah covers a da'watî point of view. A sincere dâ'î (inviter) wishes that every person should accept his da'wah in whichever way possible. This is the reason why Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) tolerated the external weaknesses of Muslims who were not practical. He kept them close so that, at some time, a good environment may motivate them to prefer the straight path. In this manner, all the doors leading towards the success of the âkhirah would open for them.

[19] Refer to the incident that led to the revelation of Sûrah 'Abas.

Those actively involved in calling people towards Allâh ﷻ always make an effort not to loose a pearl which has fallen into mud. Consequently, Hadrat Fudail bin 'Iyâd, etc. were affected by this gracious behaviour of their elders. Many examples could be cited from the lives of personalities like Hadrat Sayyid Ahmad Shahîd, Hadrat Moulânâ Rashîd Gangôhî, Shaikhul Hind Moulânâ Mahmûdul Hasan Sâhib Deobandî, Shaikhul Islâm Moulânâ Sayyid Husain Ahmad Madanî and Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihim) to illustrate that they strongly disliked the loss of even one Muslim. Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) made the above statement because, initially, he was not very much inclined and dedicated towards da'wah. However, when he became a dâ'î, the people of the world witnessed none more affectionate upon the creation of Allâh ﷻ than him.

The Demise of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) and the Succession of Hadrat Moulânâ Mohammed Yûsuf (Rahmatullâhi 'alaihi).

The founder of the Tablîghî Movement, Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) passed away in 1944. Although by this time the work had made remarkable progress and many renowned 'Ulamâ' in Indo-Pak subcontinent

showed an interest towards it, yet the majority of its workers were attached to the effort only because of the personality of Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). These workers regarded him as a sincere, pious and a genuine friend of Allâh ﷻ. Hence, they considered it their good fortune to stay in his company and obey him. This caused a fear that the noble work started by him would be neglected after his demise, because outwardly there was none who was capable of succeeding him. This was a cause of great concern. Although Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) possessed capable qualities at that time, he was not as yet the ideal Yûsuf. He became the ideal Yûsuf later on.

During this period, Hadrat Shaikhul Hadîth Moulânâ Mohammed Zakariyyah Sâhib (Rahmatullâhi 'alaihi) was present in Delhi. Some individual expressed their fear regarding the future of the Tablîghî effort to him. He remarked, "Moulwî Sâhib! The concern you have shown after observing the condition of Hadrat Chachâ Jân (Hadrat Moulânâ Ilyâs Sâhib) is the concern of all those present here. However, this is not a matter of planning for the future. Allâh ﷻ deals with his sincere and special servants in such a manner that their efforts are not wasted. Their efforts and spiritual benefit continues even after their demise. Generally, through their efforts and nurturing, some individuals are prepared

during their lifetime. These individuals are known to others and it is hoped that, Inshâ Allâh, they will continue spreading the spiritual teachings of their elders after their demise."

"In actual fact, the masha'îkh (spiritual elders) have initiated the system of khilâfat and ijâzat (appointing successors) as a practical and administrative plan to ensure that their spiritual effort continuous even after their demise. So the meaning of khilâfat and ijâzat is that these successors have achieved some nisbat (affinity) with the shaikh. Hence, the effort made by the shaikh of linking the servants of Allâh ﷻ to Him will, Inshâ Allâh, be continued by his successors."

"Sometimes it seems as if throughout the lifetime of the shaikh not even a single individual is prepared through his efforts and nurturing to continue his efforts. However, immediately after his demise an extraordinary change occurs to one of those associated to him. Now it becomes known to all that the nisbat of the deceased shaikh has been suddenly transferred to him. This is a very rare occurrence. When this does occur, the nisbat is transferred in a miraculous manner."

"Presently, I do not see anyone from those associated to Hadrat Chachâ Jân prepared to carry on his effort. On the other hand, I

have a strong hope in Allâh ﷻ that his efforts will not go in vain. Hence, I have a strong feeling that his nisbat will be transferred miraculously to whom Allâh ﷻ has willed. Thereafter, we will all realise who that fortunate person is from whom this work will be taken."

"If Allâh ﷻ has willed it in my favour, then I will stay here without anyone instructing me to do so. In fact, if you will collectively make an effort to remove me from here, then too you will not succeed. And if Allâh ﷻ has willed it for someone else, then we will all witness who he is. Allâh ﷻ will take work from him. So wait and make du'â to Allâh ﷻ for the best to transpire."

"And, O Moulwî Sâhib ! If none of these two possibilities occur, then I am a stauncher Wahhâbî than you. I will advice you that there is no need to come here for the sake of the grave and walls of the room of Hadrat Chachâ Jân."' {Alfurqân, Yûsuf edition, pg.24}

Outwardly, at the time of the demise of Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) there was none capable of assuming the responsibility of leading the Tablîghî effort. However, after his demise we all know who proved to be capable and who caused the effort to progress.

Hadrat Moulânâ Shâh 'Abdul Qâdir Sâhib Râipûrî (Rahmatullâhi 'alaihi) came with Hadrat Shaikhul Hadîth Sâhib (Rahmatullâhi 'alaihi) to Nizamuddîn to visit Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). These two personalities came a few days before the latter's demise. He became extremely happy on their arrival. He sent them the following message, "I have confidence in a few individuals from amongst those who are associated to me. You should ensure that the bai'at (pledge of allegiance) of those who wish to take it on my hands be taken on the hands of one of the following individuals whom you consider to be most suitable.

1. Hâfiz Maqbûl Hasan Sâhib
2. Qârî Dâwûd Sâhib
3. Moulwî Ihtishâmul Hasan Sâhib
4. Moulwî Mohammed Yûsuf Sâhib
5. Moulwî In'âmul Hasan Sâhib and
6. Moulwî Sayyid Ridâ Hasan Sâhib."

In a mashwarah (mutual consultation), Hadrat Shaikhul Hadîth Sâhib, Hadrat Moulânâ Shâh Abdul Qâdir Sâhib Râipûrî and Moulânâ Zafar Ahmad Sâhib (Rahmatullâhi 'alaihim) presented the following decision to Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). "Mashâ Allâh, Moulwî Yûsuf Sâhib is capable in every respect. Alhamdulillâh, all the requirements of

khilâfat as mentioned by Hadrat Shâh Walîyullâh (Rahmatullâhi 'alaihi) in 'Alqawlul Jamîl' are found in him. He is a pious 'âlim, engaged in the knowledge of Dîn. On this Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) remarked, "May Allâh ﷻ grant goodness and blessings in your decision. I am pleased with it. Previously this was a matter of great concern for me. Now I have been completely relieved. It is hoped that, Inshâ Allâh, the effort will continue after my demise."[20]

Consequently, as a result of the du'âs and spiritual attention of these pious personalities, Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) achieved an extraordinary success in the field of tablîgh and islâh (propagation and reformation). The like of this success cannot be found elsewhere. When Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) passed away, his turban was placed on the blessed head of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi), after the Fajr salâh before the burial. Thereafter, the announcement of his succession was made.

[20] Hayât Moulânâ Mohammed Ilyâs Sâhib

The Nisbat of Hadrat Shâh Moulânâ Mohammed Ilyâs Sâhib

Hadrat Shaikh (Rahmatullâhi alaihi) writes in one of his letters, "He (Moulânâ Mohammed Yûsuf Sâhib) made great spiritual progress after the demise of Chachâ Jân. Hadrat Râipûrî and myself have agreed that the special nisbat of Chachâ Jân (Rahmatullâhi 'alaihi) was transferred to him. This was clearly observed in every matter."

Allâh ﷻ knows best the reality of matters. However, it seems as if the spiritual dirt of the heart is removed and the evils of the carnal self is annihilated through the dhikr of Allâh ﷻ, ibâdat (worship), riyâdat (spiritual exercises) and suhbat (company) of the pious. When this stage is reached, then different types of spiritual effulgence from its source are poured into the heart. Thereafter the heart, according to its ability and capacity, accepts these different types of spiritual effulgence.

In the body, the heart controls all the other organs and limbs. Hence, the organs and limbs will act according to the demands of the spiritual effulgence accepted by the heart. For example, if the spiritual effulgence of mercy, kindness, generosity and munificence are accepted by the heart, then the organs and limbs will produce actions which are the result of these qualities.

The same principle will apply to the suhbat of the pious servants of Allâh ﷻ. The example of this is like when different types of flowers are scattered over a piece of ground. Amongst these flowers some are extremely fragrant while others are less. Now different parts of that piece of ground will, according to its ability, absorb the fragrance of these flowers. Some parts will absorb it quickly and others later on. In short, the absorption of the fragrance will depend on how much affinity there exist between the flower and the ground.

Hadrat Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) was blessed with some unique qualities which other 'Ulamâ did not possess. He possessed a perpetual heart-burning feeling for the reformation of the ummah. He was intent to see the evil individual becoming pious. He was extremely eager to revive the commands and worship of Allâh ﷻ. He desired that as each pious individual personally prepares for his permanent life of the âkhirah, similarly should he anxiously wish the same for the entire ummah. He desired that, individually, each person should make an effort to become the friend of Allâh ﷻ and, together with this, there should exist a heart-burning desire for others to become similar.

Hadrat Moulânâ (Rahmatullâhi 'alaihi) used to be affected by extreme grief when he saw any individual far from preparing for the âkhirah, engrossed in worldly engagements. In any possible manner, he wished to make him prepare for his âkhirah. This is why he loved each and every individual even though he was evil.

Initially, Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) could not understand this attitude of his father. However, after the demise of his father, when Allâh ﷻ had wished that the effort should continue through him, all the perfect qualities of Ilyâs was transferred to Yûsuf. As a result of this, people had witnessed that Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) had surpassed his father in the field of da'wah and islah (propagation and reformation) as far as the heart-burning feeling for the reformation of the ummah is concerned.

The Resemblance of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi)

Hadrat Moulânâ Mohammed Manzûr Sâhib Nu'mânî (Rahmatullâhi 'alaihi) writes, "The next day when Hadrat Moulânâ Mohammed Yûsuf performed the Fajr salâh and, according to the daily practice of Hadrat Moulânâ Mohammed

Ilyâs Sâhib (Rahmatullâhi 'alaihi), delivered the after Fajr discourse, then after some time I felt as if Hadrat Moulânâ Mohammed Ilyâs Sâhib was speaking through the means of Hadrat Moulânâ Mohammed Yûsuf Sâhib. At this point, I recalled all that Hadrat Shaikh had explained previously and, before the end of the discourse, I was convinced that this was all a manifestation of what he said – Allâh ﷻ had transferred this spiritual wealth to Moulânâ Mohammed Yûsuf Sâhib."[21]

Hadrat Moulânâ Mohammed Ilyâs Sâhib Rahmatullâhi 'alaihi) possessed three outstanding qualities. Firstly, the concern and worry for Dîn and every possible effort to revive it. Secondly, complete conviction and reliance in Allâh ﷻ and, thirdly, spiritual knowledge and recognition. These very same three qualities were found to a greater extent in Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). Those who saw both personalities agreed that a remarkable resemblance existed between the two.

[21] Alfurqân – Yûsuf edition.

The Nisbat of Hadrat Madanî and Hadrat Râipûrî (Rahmatullâhi 'alaihi)

Amongst the Mashâ'ikh of Deoband, these two personalities are distinguished. Hadrat Shaikhul Islâm Moulânâ Sayyid Husain Ahmad Madanî (Rahmatullâhi 'alaihi) was blessed with a wealth of spiritual knowledge and sublime qualities. Besides this, he was a very determined, strong and unshakable practical personality. No worldly power could scare him from speaking the truth.

Hadrat Shâh Moulânâ 'AbdulQadir Sâhib Râipûrî (Rahmatullâhi 'alaihi) was blessed with a very high level of ruhaniyat (spirituality). Dhikr, ibâdat and abstinence were his marks of distinction. His heart was cleaner than a mirror as far as spiritual purification is concerned. His predictions were always true. Many personal experiences could be quoted to prove this fact. As a prudent measure, they will not be mentioned.

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) had a special relationship with both these personalities. Probably this is the reason why the distinctive qualities of both these personalities were transferred to him. It seems as if he was their true representative.

Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihi) writes in one of his letters, "A kind of fiery enthusiasm developed in the nature of marhûm (Moulânâ Mohammed Yûsuf Sâhib) after the demise of Hadrat Madanî (Rahmatullâhi 'alaihi). He spoke his mind fearlessly and bodily in front of the most authoritative person. This fiery enthusiasm kept on increasing. Then a strong spiritual light and brilliance developed in his discourses after the demise of Hadrat Râipûrî (Rahmatullâhi 'alaihi). It is most likely that this was the result of their special attention, affection and love for him."

Those who have seen Hadrat Madanî (Rahmatullâhi 'alaihi) are aware that his life was full of mujâhadah (striving against the enemies of Islâm). He hardly enjoyed rest. Hadrat Moulânâ Mohammed Yûsuf Sâhib's condition was similar. He hardly rested. His discourses were so spiritual that great critics had to admit that no spiritual vacuum existed in them. The spiritual manifestation and blessing they carried were of such a nature that these physical eyes witnessed the descent of divine tranquillity. They were so replete with spiritual light that staunch disbelievers admitted the truth of what he said.

After the ijtimâ' of Nahtûr in the district of Bijnûr, a Hindu hermit who was travelling in the same bus as I, told me,

"Moulwî Sâhib! The discourses of your spiritual leader attracted my heart. I have toiled very hard to control my desires by spiritually disciplining myself. Despite this, I found his soul to be extremely strong. I became convinced that it is worthwhile becoming his disciple." I heard a similar remark from another Hindu hermit regarding Hadrat Râipûrî (Rahmatullâhi 'alaihi) while travelling in the train. He said, "A hermit should be like the one who resides in Râipûr."

Spiritualism and its Effect

Once Hadrat Jî (Rahmatullâhi 'alaihi) said during one of his discourses, "When two individuals meet, it can never be that the one will not be influenced by the other. An individual either influences or is influenced. There is no third condition between these two. Hence, if you cannot influence the second person, then you should understand that he has involuntary influenced you.[22]

Until today I have not met any individual who influenced Hadrat Jî (Rahmatullâhi 'alaihi). Similarly, I did not meet any individual who said, "I was not influenced by Hadrat Jî (Rahmatullâhi 'alaihi)." Every individual from not only the Indo-Pak

[22] Almunîr, Muharram, 1835 Hijri.

subcontinent, but throughout the Muslim world who had the opportunity of sitting in his company and conversing with him was influenced by him. His company had such a strong effect that, in most cases, when worldly inclined people came to him, they left with the concern of the âkhirah in their hearts.

Qâdî Mohammed 'Âdil 'Abbâsî narrates his own incident. He writes, "Who was Hadrat Jî? What can an unfortunate and sinful person, bereft of knowledge and wisdom like myself understand who he was. If the sun has to emerge in the darkness of the night, then who will understand the reality of the moon in sunlight. I observed this universal illuminating personality from far."

"On the occasion of an ijtimâ' in a certain locality, Hadrat Moulânâ Mohammed Manzûr Nu'mânî requested me to make some arrangements for accommodation etc. As a security measure, I requested the chief police officer of the locality to appoint a few policemen to guard the ijtimâ' site. I did this because the area was inhabited by notorious criminals. During the days of the ijtimâ', the chief police officer came on his motor cycle to the ijtimâ' site for a personal inspection. After observing the peace at the site, he ordered his men to return. At this time Hadrat Jî (Rahmatullâhi 'alaihi) was delivering his discourse. His men who were Hindus told him, 'Sir! Please proceed. We will

follow you. It does not seem as if this Moulânâ Sâhib belongs only to his religion; he speaks on behalf of all religions.' In this discourse Hadrat Jî (Rahmatullâhi 'alaihi) spoke on the recognition of Allâh ﷻ and justice."

On the occasion of the ijtimâ' of Nahtur, district Bijnûr, other high ranking police officers made similar statements. One of them remarked, "Peace will prevail wherever a sage like you (Hadrat Jî) is present."

Qâdî Sâhib adds, "I had the good fortune of seeing and listening to the discourses of most 'ulamâ' and mashâ'ikh in the Indo-Pak subcontinent. However, I found the greatest amount of ruhaaniyat (spirituality) in the discourses of Hadrat Jî (Rahmatullâhi 'alaihi). A person in his company would repent from all his evil, develop an urge to cleanse himself spiritually and choose the straight path."[23]

This is exactly that nisbat which Hadrat Shaikh (Rahmatullâhi 'alaihi) had previously explained.

[23] Nidâ-e-Millat, 9 April 1965.

Courage and Determination

Hakîm Mushtâq Ahmad Sâhib Kathûrî writes, "Once Hadrat Jî (Rahmatullâhi 'alaihi) told me, Hakîm Sâhib! You have a personal relationship with the Prime Minister of India, Pandit Nehru. Hence, the demand of this relationship is that you should give him da'wah (invite him towards Islâm)." I replied, "Hadrat I do not have the courage to give da'wah to a man of such a high worldly position like the Prime Minister. I occupy a very low position as compared to his." When Hadrat Jî (Rahmatullâhi 'alaihi) heard this, he remarked, "Hakîm Sâhib! As a reciter of the kalimah you occupy a much higher position than his. Hence you can give him da'wah." This remark of Hadrat Jî (Rahmatullâhi 'alaihi) created an îmânî enthusiasm in my heart. The lofty position occupied by the reciter of the kalimah got imprinted on my mind. This îmânî enthusiasm remained until I sat in his company."

یہ کیفیت اسے ملتی ہے جس کے ہے مقدر میں
مئے الفت نہ شیشہ میں نہ غم میں ہے نہ ساغر میں

"This condition is achieved by the person for whom it is ordained The wine of love is not found in glasses, jars or goblets."

The Efforts of Hadrat Moulânâ Mohammed Yûsuf Sâhib

Hadrat Moulânâ Mohammed Yûsuf Sâhib was made amîr after the demise of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). None was aware that this was not the Yûsuf as he was known before. Some people were of the opinion that this effort would cease to exist in the future because they thought that Hadrat Moulânâ Mohammed Yûsuf Sâhib was not fit to become the amîr. On the other hand, such a great change took place within him that he announced the following despite the people's desire to lift the janâzah of his respected father, "The janâzah will not be lifted until names are submitted to proceed in the path of Allâh ﷻ."[24]

Coincidentally, a similar announcement was made by Moulânâ Mohammed 'Umar Sâhib (Rahmatullâhi 'alaihi) when the janâzah of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) was placed in Lahore. He said, Hadrat Jî (Rahmatullâhi 'alaihi) allowed the janâzah of his respected father to be lifted only after names were submitted to proceed in the path of Allâh ﷻ." This was done in accordance with the sunnah of the Sahâbah ؓ. Immediately after the demise of Sayyidunâ Rasûlullâh ﷺ, Hadrat Abû Bakr Siddique ؓ was made the khalîfah. The first

[24] Alfurqân, Yûsuf edition.

announcement that he made was, "I will not recall the army that Sayyidunâ Rasûlullâh ﷺ had dispatched towards Shâm (Syria)."

This is a proof for the greatness and importance given to this effort. The nisbat of Hadrat Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) was transferred to Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). He became acquinted with the effort and its importance. In fact, he was convinced of the truth of da'wah. Hence, he regarded this effort as the most important work which is an undeniable fact.

Firmness on Da'wah

It is of vital importance to be steadfast in da'wah. Until a dâ'i (inviter) is not firmly established on his da'wah, others will not be influenced. Hadrat Jî (Rahmatullâhi 'alaihi) was a rock of steadfastness as far as da'wah was concerned. Initially, he was severely tested. Such difficult condition came upon him that a weak person would not have withstood them.

During the initial stages of Hadrat Moulânâ Mohammed Yûsuf Sâhib's leadership, people continued coming to the markaz, Banglâwâlî Masjid. Apart from asking anyone for assistance, even a suggestion for help was not tolerated. Debts upon debts

were incurred, but the principles of the effort remained unchanged – wealth was not required, the time of wealthy individual is required.

Once Hadrat Moulânâ Mohammed Yûsuf Sâhib told me in the presence of Munshî Bashîr Ahmad Sâhib, "Munshî Jî is well-aware of the enormous debt we incurred after the demise of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). The total debt was nothing less than fifteen thousand rupees."

"Once a businessman of Delhi who was a friend of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) came to me while I was seated in the masjid with a substantial amount of money and said, "Accept this and settle your debts." I replied with reluctance, "We do not need this amount. If you spend time in the path of Allâh ﷻ, then we will accept it, otherwise not." He got annoyed and went away. Munshî Jî is well-aware how easily Allâh ﷻ settled our debts. In this manner our principles remained unchanged and, at the same time, our debt were also cleared."

This incident proves Hadrat Jî's complete reliance on Allâh ﷻ and his steadfastness. In dire circumstances also, he remained firm on the principles of da'wah. He used to say, "Success is not in

wealth. If success was in wealth, then Qârûn would have been successful. Success is in the control of Allâh ﷻ. If Allâh ﷻ wills, then He can make a poor person successful and, if Allâh ﷻ wills, then He can make a rich person unsuccessful."

The Demise of Hadrat Jî's First Wife

Hadrat Jî (Rahmatullâhi 'alaihi) was not only steadfast in the matter of wealth; he was also very firm as far as life and death was concerned. He used to very easily tolerate the greatest of difficulty. Calamities never hindered his da'watî endeavours. The matter of paramount importance, according to him, was da'wah and its effort. A decrease and lack in da'wah was regarded by him as the greatest difficulty and calamity.

Hadrat Moulânâ Manzûr Nu'mânî (Rahmatullâhi 'alaihi) explains his observation in the following words, "The following incident took place towards the end of 1946 or the beginning of 1947. I was residing at Nizamuddîn for a week or ten days. My wife had accompanied me on this journey. During those days, Hadrat Moulânâ Mohammed Yûsuf's first wife (daughter of Hadrat Shaikhul Hadîth and mother of Moulânâ Mohammed Hârûn) was suffering from tuberculosis. Hadrat Hâfiz Fakhruddîn Sâhib had

taken the responsibility of seeing to her treatment. He used to go daily to Delhi for this purpose."

"Once I asked Hadrat Moulânâ Mohammed Yûsuf Sâhib about the condition of his wife. I gauged from his reply that he was not fully acquainted with her illness. His attitude surprised me, but nevertheless, I kept silent. After the fifth day, my wife informed me that Hadrat Moulânâ's wife was critically ill and there was no hope of recovery. She (my wife) complained that for the past five days Hadrat Moulânâ had never come to visit her. She added, "After all she is a woman; she also has human feelings and a right." I asked her, "Did she personally complain to you?" She replied, "No. She never ever complained. However, she must be affected. Please talk to Moulânâ about her condition."

The next day I spoke to Moulânâ in privacy. I said, "I have been informed that your wife is critically ill and for several days you have not paid her a visit. Apart from your matrimonial relationship, she is the daughter of Hadrat Shaikh. I do not understand your attitude. Please spend some time with her on a daily basis."

"Moulânâ very innocently replied, 'I fully agree with you. I also spoke to her, but considering my condition and busy schedule,

wealth. If success was in wealth, then Qârûn would have been successful. Success is in the control of Allâh ﷻ. If Allâh ﷻ wills, then He can make a poor person successful and, if Allâh ﷻ wills, then He can make a rich person unsuccessful."

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"Moulânâ very innocently replied, 'I fully agree with you. I also spoke to her, but considering my condition and busy schedule,

she told me, 'Be engaged in your work and do not worry about me; I am undergoing treatment. If it has been predestined that I live, then I will be cured. And if Allâh ﷻ has ordered that I die, then Inshâ Allâh, we will meet with complete satisfaction in Jannah." I remarked, "I fear that she said this because of your unconcerned and indifferent attitude." On this Moulânâ said, "Investigate the matter; if it is the truth, then I will definitely make time to visit her."

Thereafter, I told my wife to speak to her in a manner that her feelings will be aroused. In this way, she will express the feelings contained in her heart. Consequently, my wife spoke to her. Instead of complaining about Moulânâ, she defended him saying, "He is engrossed in the concern and effort of Dîn all the time; he is not even concerned about himself."

Dispatching of Jamâts at the Time of Riots

Once Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) told me, " We never stopped the dispatchment and movements of jamâts during the period of public disturbances. Whenever we were informed that rioting took place in a certain area, we directed the jamâts routes to those places. Consequently, peace prevailed in those areas."

Once Hadrat Jî (Rahmatullâhi 'alaihi) said, "The Jâmi'ah jubilee took place during those days of public rioting. During those days, the movement of people was completely restricted. The Jâmi'ah authorities sent an invitation to the Tablîghî Markaz at Nizamuddîn. Hadrat Madanî and Hadrat Râipûrî (Rahmatullâhi 'alaihim) were also present in that gathering. I also reached there, taking along with me a few jamâts. I do not know from where such a multitude of people gathered. People remarked that even during peaceful conditions such a large number of people never gather. Anyway, I prepared a jamât from that gathering to proceed in the path of Allâh ﷻ. Hadrat Madanî and Hadrat Râipûrî (Rahmatullâhi 'alaihimâ) said, "Why are you depatching jamâts during these difficult times?" I replied, "It is my conviction that peace and tranquillity will prevail wherever jamâts will go."

After the Ijtimâ' of Murâdâbâd

The first ijtimâ' of U.P. (India) took place in Murâdâbâd after the demise of Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi). Approximately seven hundred outsiders came to participate in this ijtimâ'. Despite much effort made by leading 'ulamâ before the ijtimâ', jamâts of ten individual could not be prepared to proceed to nearby areas like Chandpur, Bijnûr, etc.

On this occasion Hadrat Jî (Rahmatullâhi 'alaihi) predicted the following, "You are not prepared to give three days in the path of Allâh ﷻ. A time will come when you will go to Shâm (area including Syria, Jordan, Palestine, etc.), Egypt, 'Iraq, etc. However, by that time the effort would have already become widespread and common."[25]

وہ بد نصیب، مقام نظر کیا پہچانے. جوان کے دل کی بلندی کا راز نہ جانے

An Urdu poet says, "That unfortunate person (who is unaware of the exalted secret of his [my beloved's] heart) will not understand the lofty viewpoint of my beloved."

People have witnessed this prediction of Hadrat Jî (Rahmatullâhi 'alaihi) becoming a reality. From this we can understand his dedication, sacrifice and firmness in doing the effort. In brief, the reality of his effort is a secret between him and Allâh ﷻ. However, another time dawned when Hadrat Jî (Rahmatullâhi 'alaihi) was heard making the following statement, "This effort of ours has now reached the stage where it is a source of refuge for all."

[25] Alfurqân, Yûsuf edition.

Speaking out the Truth

Hadrat Shaikh (Rahmatullâhi 'alaihi) has written, "After the demise of Hadrat Madanî (Rahmatullâhi 'alaihi), the qualities of courage and speaking out the truth became manifest in Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). The following incident which took place in Pakistan proves this point. Many high-ranking officials and people of authority were invited to a special programme. The host introduced each one of them to Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). On this occasion Hadrat Moulânâ (Rahmatullâhi 'alaihi) remarked, "Brothers! I am unaware of the officials you introduced. Brothers! A government official, doctor, etc. is sometimes accepted and, at other times, rejected. These positions do not spell out any distinctions for us. Whenever our pious predecessors were introduced, it was never ever said, "He is the owner of so many mills," instead they were introduced in this manner, "He is a Badrî", "He participated in Uhud", "He participated in these battles", "He is the one who made these sacrifices for Dîn."[26]

[26] Almunîr, 12 Muharram 1385 Hijri.

CHAPTER EIGHT

IJTIMÂS AND THE EFFORT OF DA'WAH IN OTHER PARTS OF THE WORLD

The first ijtimâ' after the demise of Hadrat Moulânâ Shâh Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) took place in Muradabad. The inactivity of the people caused despondency about the success of future ijtimâ's and the despatching of jamâts to other areas. This despondency prevailed because jamâts of even ten individuals could not be prepared to proceed to nearby areas like Rampur, Chandpur and Bajnûr. On this occasion, Hadrat Jî (Rahmatullâhi 'alaihi) expressed his determination in an enthusiastic tone. He said, "A time will come when you will proceed to Iraq, Shâm and Egypt. However, at that time the effort would have already become widespread. "Those with poor courage and determination did not understand the reality of these words. Nevertheless, these were divinely inspired and accepted words.

The Nature of the Effort in U.P

A question arose: How will the standard of the effort increase in U.P.? The Muslims of U.P. have the ability to proceed to other

countries of the world for the sake of spreading the effort. There were two options to achieve this purpose. One was to involve the Ulamâ of Mazâhiri 'Ulûm Sahâranpûr and Dârul 'Ulûm Deoband in the effort. This was that period of time when Hadrat Shaikhul Islâm Moulânâ Sayyid Husain Ahmad Madanî and Hadrat Râipûrî were still alive. These two personalities patronised the work. Their patronage and especially that of Hadrat Shaikhul Hadîth caused their respective associates also to join the effort. Hence, the standard of the effort increased. Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihi) writes, "After the demise of my uncle, I stayed for several days in Nizamuddîn to strengthen the morale of Moulwî Mohammed Yûsuf Sâhib. However, I am now afflicted with a number of ailments at a time when Hârûn and Moulwî In'âmul Hasan Sâhib are in need of my presence. Unfortunately, I cannot reach them."

This clearly shows that these pious personalities paid special attention towards this effort. When Hadrat Madanî (Rahmatullâhi 'alaihi) attended any of the ijtimâ's of Mewât, the first question he posed to those who greeted him was, "Did you write your name for a chillah (forty days in the path of Allâh ﷻ) or not?"

'Aligarh Muslim University

Hadrat Jî (Rahmatullâhi 'alaihi) was of the opinion that presently the English language had become globally widespread and common. He wanted professionals with an English education to join the effort for the work to spread in other countries. He considered the active participation of the lecturers and students of 'Aligarh university indispensable to achieve this goal. However, the question arose: How should the effort be introduced to them? None of them were prepared to listen to what the 'Ulamâ' said. After much deliberation, it was decided by mashwarah (mutual consultation) that the Pathân community of the district of Bulandshahar should be assigned to introduce the work of da'wah to them. Consequently, they accepted this responsibility and, through their efforts, the work began at the university.

I have personally heard from some responsible brothers involved in the Tablîghî effort that initially the lecturers and students blankly refused to accept the work. This was a time when bearded persons could not even pass through the university without being taunted. Nevertheless, the effort continued until I personally visited the university. It became difficult for me to recognise who was who. Their plain shar'î clothing, illuminated faces, foreheads with marks of sajdahs, trousers above the ankles,

shar'î beards made it difficult for me to distinguish whether this was a student of Dîn, an imâm or a muadhin. This drastic change was mind-boggling.

Farîdî Sâhib sacrificed much of his time at 'Aligargh. He won the hearts of the students and, finally took them to Nizamuddîn. They spent their vacations in the path of Allâh ﷻ. Hadrat Jî (Rahmatullâhi 'alaihi) directed his special attention towards them and advised them in the following manner, "The time you spend for useless pursuits should be utilised for the sake of Dîn. Your entire vacation period which is spent in entertainment and fun should be correctly utilised in the path of Allâh ﷻ. We do not want you to forsake your studies."

When these students did as they were advised – they spent time in the path of Allâh ﷻ, studied hard, started the effort in the university, the lecturers were also affected. They also proceeded with their students to the different countries of the world in the path of Allâh ﷻ. They brought along English educated Muslims from other parts of the world to work amongst the English educated professionals of the Indo-Pak subcontinent. In this manner, the work flourished throughout the country and Hadrat Jî's words which he uttered during the Muradabad ijtimâ' became a reality.

The Effort in Egypt and Arabia

Hadrat Jî (Rahmatullâhi 'alaihi) was of the opinion that for Dîn and effort of Dîn to spread throughout the world, it was necessary to start the work of da'wah in Arabia, because initially, Dîn spread throughout the world from there. Consequently, Hadrat Jî (Rahmatullâhi 'alaihi) formed jamâts amongst the hujjâj (pilgrims). They were given two instructions. Firstly, to perform hajj correctly and, secondly, to spread the effort in Arabia.

These jamâts proceeded to Arabia with the following message, "You brought Dîn to us. At that time and even presently, you are more worthy of doing the effort of Dîn. The people of the world learnt Dîn from you. Hence, even now you should continue doing the same work."

Initially, the Indo-Pak Muslims were considered to be Jews because of their bearded faces. The government also placed certain restrictions upon them. However, when their reality became clear, the effort started flourishing.

Jamâts from Arabia reached Egypt. The effort was introduced to the 'Ulamâ' of Alazhar University. They in turn proceeded to the

Indo-Pak subcontinent and other Arab countries. In brief, through different means the effort spread world-wide.

An Ijtimâ'' in London

For an ijtimâ' to take place in a centre of atheism and irreligiousness like London was an enormous success. One of the responsible brothers of London told me, "Initially, the Muslims of London did not differentiate between halâl and harâm. They consumed the meat of animals that were slaughtered by machines. After making mashawarah, they opened butchers which supplied people with halâl meat. They began performing salâh and hosting ijtimâ's. They published and distributed a number of Dîni books. A time came when the English started carefully observing the performance of salâh. Allâh ﷻ opened the door for them to spread Islâm in Europe. Masjids were constructed in places like Paris, London, Berlin, etc. In this manner, the message of tauhîd (the oneness of Allâh ﷻ) spread throughout Europe."

The 'Ulamâ' of U.K. once wrote me a letter. They asked a question regarding the permissibility of slaughtering animals with machines. The following facts were also written in the letter: "Eighty masjids have been established in the U.K. In Paris a church was purchased by the Muslims and converted into a

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In the following pages a letter from London addressed to Hadrat Jî (Rahmatullâhi 'alaihi) is reproduced. This letter explains what transpired in the ijtimâ' held in London. We reproduced this letter by courtesy of Ghulâm Rasûl Sâhib of Calcutta.

From London
7 August 1962

Respected Hadrat Jî!

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

Please forgive me for writing after such a long time. We received your letter dated 2nd Safar per kind favour of Munawwar Husain Sâhib. In reality, the advices of pious personalities in a poisonous environment like here serves as an antidote. We are trying our utmost to practice on these advises. To act on the Commands of Allâh ﷻ is very difficult in the environment here.

However, if Allâh grants taufiq (divine guidance), then it becomes extremely easy.

We heard the following Hadîth from you: "A time will come when zinâ (adultery and fornication) will become widespread. Zinâ will be committed in public. Whoever will speak against zinâ saying, 'Fear Allâh! Do not commit zinâ in public,' will receive a reward similar to the reward of the Sahâbah ﷺ." Here young men and women kiss and embrace one another openly on the road sides, in parks, on the railway stations and even when seated on the train. We do not have the courage to stop them. Nevertheless, their attitude definitely causes disgust. Many of our Indian and Pakistani brothers have dishonoured themselves with the local women.

A few years back, those people who had witnessed this evil environment remarked without any hesitation, "It is impossible to do the work of tablîgh in London amongst those who have succumbed to this environment and believe in human power, instead of Allâh ﷻ." Nevertheless, those who firmly believe in Allah ﷻ have practically shown that the work of tablîgh is for such environments.

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The ijtimâ' hosted in Manchester on the 4th, 5th and 6th of August 1962 has proven that if the effort is done according to its principles, then Allâh ﷻ will make it easy to practice His lofty Dîn, even in an evil environment. It is beyond our ability to explain the effect of the ijtimâ'. In brief, it seems as if Allâh ﷻ intends to take some great work from this insignificant human creation.

It has become evident that the destruction of this evil environment is near. Either Allâh ﷻ will bless these people with îmân or they will be punished. When the punishment of Allâh ﷻ will come, then even the 'big powers' will not be able to save themselves. Today the mighty Dutch and British empires (where the sun never set) have lost their glory. Tomorrow is the turn of these 'big powers'. Alas! If only our brothers who are impressed by this environment can think and reflect! May Allâh ﷻ give us the ability to oppose and confront this evil environment.

The ijtimâ' of Manchester revealed many strange things. The brothers of London had written that they were scheduled to depart from the ijtimâ' by car in the morning of the 4th of August. The distance between London and Manchester is approximately 250 miles. I was undecided whether to undertake this journey alone or not. The train fare is equal to approximately fifty-five rupees. At

breakfast on the 3rd of August, I spoke to a Christian person, Mr Jarwise, about my journey. He informed me that he was leaving for Liverpool that evening. Nevertheless, nothing was decided. At about 11 a.m., Mr Jarwise himself came and offered to take me with. He said, "For your sake I will leave before 4 p.m., drop you off at Manchester and then proceed towards Liverpool." I informed the Amîr of Manchester, Ghulâm Sâbir Sâhib, by phone of my scheduled arrival at about 9 p.m. We reached Manchester in about five hours time. Our colleagues were very happy to welcome me at the masjid. A programme took place that night and three local brothers and myself made i'tikâf in the masjid.

A jamât from Leeds arrived in the morning. After Zohar salâh, jamâts were formed to proceed for gusht. As the jamâts left the masjid, a jamât with Munawwar Husain Sâhib arrived from Birmingham. When we returned from gusht, we found that a jamât of seventeen brothers had arrived from London by car. Five brothers were scheduled to arrive by train, because there was no place in the cars. Two brothers were unable to come. Another jamât from Glasgow was scheduled to arrive shortly.

Is this the ijtimâ' of Bhopal? No, it is the Manchester ijtimâ' in England. People from all walks of life, the pious, modernist,

officers, businessmen, doctors, scientist, students, young and old attended the ijtimâ'. Brothers from British Gambia and Madînah Munawwarah also attended. Some arrived by train and others by car. What is the purpose of this ijtimâ'? Why did people gather here? Why did they leave their homes? They left their environments to promote the Commandment of Allâh ﷻ and to learn and teach îmân. Today those who said, "Tablîgh in London and England is impossible," have retracted their statement.

Many jamâts were formed to make gusht. Heartfelt du'âs were made outside the masjid before proceeding for gusht. A programme was conducted after Maghrib salâh. The brothers from London said that they had stopped their vehicles to perform salâh on the roadside. The English motorist stopped their vehicle too to observe their salâh and greet them. Only the performance of salâh affected them to this extent.

A jamât of sixteen aspiring brothers arrived from a place near Bradford. They were accompanied by a pious person who teaches them hadîth. He said in his talk, "It is the first time that I have come out for the sake of tablîgh during my two year stay in this country." Four Huffâz and a few Qurrâ' attended the ijtimâ'

Many of them are concerned and restless for the upliftment of Dîn.

The brothers of Bradford have said that the English have began saying their prayers at school in the Urdu language in order to attract the Muslim children towards Christianity. The Muslims of Glasgow and Leeds have opened madrasahs in their masjids to teach their children Dîn.

The programmes were conducted with much enthusiasm after which tashkîl to spend four months was made. Tashkîl to spend four months in Mewât was made. A request to spend time in Aligharh University was also made. Spending four months seems difficult for those here because it involves much expenses. Nevertheless, Allâh ﷻ will take work from whomever He wills.

The following names were received for four months: Ibrâhîm Nasîmullâh, Rashîd 'Âlam (London), Mohammed 'Azîm (Manchester), Ghulâm Husain (Bradford), Mohammed Ishâq (Glasgow), Niyâz Mohammed, Dîwân Jî (London) and Zamânal Haqq (Leeds). Many other brothers got ready to spend seven days and three days. The kitâb, Stories of Sahâbah was read after Ishâ salâh. Thereafter, the brothers took rest. The six qualities were

explained after the Fajr salâh where after brothers took rest. (The nights are very short here).

Jamâts proceeded for gusht after breakfast. Another programme was conducted between the Zohar and 'Asr salâhs. The brothers from British Guyana spoke in English.

A brother from South America explained the six qualities in English. More names were received for proceeding in the path of Allâh ﷻ. The jamât from Leeds left this evening. The brothers from British Guyana also left. The brothers from London and Birmingham left on Monday, 6 August, to spend time in Coventry. Brothers embraced one another at the time of departure. It was an occasion worth witnessing. A firm intention and sincere du'â was made to do this universal effort. People returned by train and cars.

Gusht was made in Coventry. The jamât left Coventry at six o'clock. The brothers dropped me off at Hadrian. The travel fare from Manchester to Hadrain is three pounds. This journey only cost me three and a half shillings. These reports are definitely strange and amazing. It seems as if Allâh ﷻ intends to take some great work of hidâyah (guidance).

May the Muslims awaken from their slumber. May we live our lives according to the true Dîn. Blessed are those who do this effort! May Allâh ﷻ protect us from our evil through their blessings.

Wassalâm

Rafiq Ahmad (Written by Mushtâq Ahmad)

Propagation of Islâm in Japan

Janâb Abdurrashîd Arshad Sâhib became engaged in the Tablîghî effort while he was a student at college. He had the good fortune of staying in the company of Hadrat Moulânâ Ilyâs Sâhib (Rahmatullâhi 'alaihi). He travelled extensively within the country for the sake of tablîgh. He accompanied a high official post in the Pakistani government after partition. During this period of time, he went more than once to Japan for some training courses. He gained much experience with the Tablîghî effort there.

In 1962, he accepted the Saudi government's invitation to head their telegraph department. He completed the translation of the Holy Qur'ân in the Japanese language with the help of Hâjî 'Umar Mîtâ Sâhib . A mashwarah was scheduled to take place last year

in Madînah Munawarrah with regard to this translation. He wore his ihram (garments of pilgrimage) on the 15th Shâ'bân. He then proceeded for 'umrah. He became shahîd (martyr) in a car accident en route to Makkah Mukarramah.

Letter of Janâb Arshad Sâhib

I am sending a report regarding the conditions prevailing in Japan in compliance with your request which you made at the airport. I will send a report of the condition prevailing in America at a later date.

Religion in Japan

The Japanese were strictly religious before the Second World War. There are two dominating religions in Japan: The Buddhist and the Shinto religions. An integral part of both these religions is ancestral worship. The ancestral lineage of the king is connected to the sun-god. Every Japanese regards it as his religious duty to venerate and worship the king and his ancestors. The king's order to fight is regarded by them as a sacred command just as jihâd is for the Muslims. In the Second World War, the Japanese armies first visited their temples before proceeding to fight outside the country. On their return, they first paid tribute to their gods.

Their political and religious leaders assured them during this war that their gods were happy and, henceforth, their victory was guaranteed. However, when they suffered defeat, a general weakness appeared in their religious beliefs. A kind of religious crises and intellectual vacuum developed. The Christian governments of Europe and America (who regard the propagation of the Christianity as part of secularism) took advantage of the situation. The entry of American troops on Japanese soil opened the door for a large number of western Christian missionaries to enter the country. Churches were constructed throughout the country. Missionary schools were opened everywhere. In short, every effort was made to propagate Christianity.

General Eisenhower made the following statement in a radio broadcast, "In a few years time Japan will become a Christian country." However with certainty it could be said that General Eisenhower's statement proved to be false. The Christian missionaries could not achieve the success which they envisaged. The Christian population of Japan is much less than one percent. The sound Japanese mind cannot accept the present Christian dogmas. Politically, the Christians were the enemies of Japan in the Second World War. In fact, they are responsible for throwing the first atom bomb, in human history, on Japan. How can the

Japanese ever forget the harm caused by them. Probably for the very same reasons the Japanese did not accept Russian socialism.

After Christianity and socialism, it is only Islâm that can fill the intellectual vacuum in the minds of the Japanese. This is the reason why they are accepting Islâm. It seems as if their souls are thirsty and hearts impatient to accept Islâm. Sometimes it is amazing to note that a few words of encouragement motivates them to accept Islâm immediately.

Tablîgh in Japan

Once we noticed, after completing salâh, an educated Japanese standing at the door of the Jâmi Masjid of Tokyo. He introduced himself to be an artist by profession. His newspaper cartoons are greatly appreciated by the public. He said that he had read a novel in the Russian language which centred around a very courageous Muslim character who never feared death. This Muslim character accomplished the most dangerous task. He (the Japanese artist) said that someone had informed him that the Muslims gather for prayers here at the masjid every Friday. Hence, he had come to understand Islâm from us.

We invited him to our room and entertained him with tea, etc. Allâh ﷻ had inspired me to tell him through our translator, Alhâj 'Umar Mîtâ, "Islâm can only be understood by reciting the kalimah. It cannot be understood prior to that." He immediately got prepared to accept Islâm. Hâjî 'Umar Mîtâ converted him and he performed the 'Asr salâh with us.

Once a Japanese new Muslim brought his non-Muslim friend to meet us. His non-Muslim friend was the secretary of the Socialist Party of our ward. The first question he posed was, "What is the Islâmic solution for the existing contention between the capitalist and the working class?" I replied, "The Islâmic social system is not based on 'the demands of rights'. It is based on 'the fulfilment of rights'. The fulfilment of rights of the capitalist (the employers) is the responsibility of the working class. On the other hand, it is the duty of the capitalist to fulfil the rights of the working class. Hence, a group or class contention in a correct Islâmic social structure is impossible."[26] This answer which I heard from my elders affected his heart and he immediately accepted Islâm.

[26] This answer is actually from the discourses of Hadrat Jî (Rahmatullahi 'alaihi)

Once a non-Muslim insisted in inviting us to his home in order to encourage his two daughters to accept Islâm. Both were studying for an M.A. degree at university. Their special subject was English literature. We accepted his invitation and extended the da'wah of Islâm to his two daughters. The house environment was not suitable for da'wah and consequently, our talk had no effect. After making mashwarah, we invited them to share a meal with us. In the interim, a perverted minded person made an effort to stop them from understanding the truth of Islâm. He told them that women were oppressed in Islâm, imprisoned in their homes and deprived of enjoying life as men do.

On the day of the invitation, the two sisters refused to partake of the meal except after we had answered their question. They asked, "What is the Islâmic solution to the question of 'gender equality'?" I replied, "If you wish you could study the answer directly from the Holy Qur'ân." They agreed. I placed in front of them the translation of the following âyah of Sûrâh Ahzâb from Pickthall's translation of the Glorious Qur'ân (the translation did not have the Arabic text): "Lo! Men who surrender unto Allâh, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and

men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allâh much and women who remember, Allâh hath prepared for them forgiveness and a vast rewards." {Ayah 35}

I added, "Islâm had not given preference to men over women in achieving supreme success. If a male can enter Jannatul Firdous, then, by Allâh, a female can also reach there." They replied, "Allow us to make mashwarah." After consulting each other in one corner of the room, both sisters said, "We have decided to embrace Islâm immediately. We are convinced that Islâm is the only true religion."

These incidents show the thirst for Islâm in Japan despite the wide circulation of anti-Islâmic propaganda by the Christian missionaries throughout the country.

Once I undertook a train journey. One of my Japanese fellow-traveller was busy reading a book. I asked him, "Sir! Did you ever read any literature on Islâm?" He replies, "Yes a voluminous one." I asked, "What was the name?" He replied in a very serious tone, "A Thousand Nights."

A message of Islâm reached Japan long before the arrival of the Tablîghî Jamats. After the Turkish Revolution, a pious Turkish personality, Shaikh Ibrâhîm Washâd emigrated to Japan for the sake of spreading Islâm. A small group of people accepted Islâm on his hands. He passed away in Tokyo and is buried there.

Another reason for the spread of Islâm in Japan was the influence of the pious Chinese, Malaysian, Indonesian and Burmese Muslims. They influenced the Japanese after the Japanese invaded their respected countries.

Hâjî 'Umar Mîtâ

Hâjî 'Umar Mîtâ Sâhib is, presently, the principle figure of tablîgh in Japan. He has printed the 'Stories of Sahâbah' in the Japanese language.

He is busy translating the Qur'ân Majîd into Japanese. He explained how he became Muslim as follows: "I took up employment at the Manchurian Railway Station after completing a degree in political economy. Manchuria was under Japanese occupation at that time. After completing my term of employment, I embarked on touring China on foot. I was well-acquainted with the practice of ancient Japanese medicine.

During my travels I passed by a village inhabited mainly by Muslims. The imâm of the village was ill. The villagers requested me to treat him. I agreed and arrangements were made for me to live in one of the rooms of the masjid. I knew the Chinese language. The imâm gave me Chinese literature on Islâm to study. The treatment took some time and I got a good opportunity to study Islâm and the lives of the Muslims. I found the Chinese Muslims to be more cleaner than their non-Muslim counterparts. They possessed sublime character. Their performance of the five daily salâhs attracted me towards Islâm. Consequently, I was smitten with the love of Islâm by the time the imâm was cured. Hence, I accepted Islâm in that village."

Method of Effort

We met many people who accepted Islâm through the effort of tablîgh. The first Tablîghî Jamât arrived in Japan in 1958. Hadrat Jî is much more acquainted with this than myself. The technique employed by the Tablîghî Jamât is unique. Its invitation is based on the fact that Allâh ﷻ has promised His love for those who adhere to the 'amal (sunnah) of Sayyidunâ Rasûlullâh ﷺ. Allâh ﷻ makes the hearts of people submit in front of those whom He loves. There are six important sunnah deeds or qualities which are given paramount importance in tablîgh. They are known as

the six points. The jamât is a mobile group which strives to inculcate the six points. If a jamât adheres to the correct principles, then spiritual reformation is certain. This is the result of adhering to the sunnah. Thousands have been reformed through this technique.

The jamâts employ the same technique in non-Muslim countries. It was our practise in Japan to proceed in the path of Allâh ﷻ for three days every month. The dates for proceeding were announced a month before. Both Muslims and non-Muslims were invited to participate. The Muslims who participated always returned home with stronger îmân and a genuine urge to do good. Most of the non-Muslims who joined us were blessed with îmân by the time they returned home.

Inzan Buddhist temple

Inzan is a Buddhist temple situated in the Yamanashi Administrative Division, approximately a hundred kilometres south of Tokyo. This province is known for its famous mountain named Fuji and grapevines. In July 1960, a jamât proceeded towards Inzan temple. Prior to this, two students from this district accepted Islâm through the efforts of the jamât working there. These students then went to Pakistan to spend more time to

learn the effort. They wrote reports of their Tablîghî journeys to their local newspapers. These reports were published. Our jamât's efforts was also mentioned therein.

Once we received an invitation to visit this area. We accepted this invitation and decided to spend our monthly three days there. Our jamât comprised of about twenty Muslims and non-Muslim Japanese individuals. The elders of the area gave us a warm welcome at the station. A huge procession accompanied us to Inzan Temple where we were based.

This temple is a unique display of ancient Japanese architecture. It seems as if the Japanese built this temple with great enthusiasm using all the resources at their disposal. A thick long rope made of women's hair is safely kept in the temple. This rope was used to lift up the beams of the temple. The bottom floor is filled with a variety of idols. The priest of the temple introduced these different idols to us. We recited the following âyah as a reply: "Definitely you and what you worship besides Allâh are the fuel for Jahannam."

The jamât was lodged in a small hall on the upper storey. When the time of Zohar salâh set in, the adhân was called out loudly. The sound of the adhân echoed throughout the temple. It seemed

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as if they were thirsty to hear the adhân. Everyone performed wudhû using crystal clear water from a natural fountain within the area of the temple. All performed the Zohar salâh, Muslim as well as non-Muslims. Every salâh was performed in this manner.

Adhân and salâh are the most important aspects of tablîgh. Most people were attracted towards Islâm by hearing the adhân and observing the performance of salâh. After salâh, our tablîghi effort began. The ahâdîth from the fadâ'il books were read and discussed during ta'lîm (learning programme). The life of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ were explained.

The questions posed by the non-Muslim listeners were also answered. A common question was, "You claim that Islâm elevates nations. Why do we not find any Muslim country superior to their non-Muslim counterparts? In fact, in every respect, the non-Muslim countries are more advanced." The embarrassment and cry we felt in our hearts is self-evident. Alas! Today, instead of serving and propagating Islâm, the Muslims have become a barrier for others to accept the faith.

Nevertheless we gave them the following reply, "Friends! Islâm is not the name of a country. The combination of the noble qualities and teachings of Sayyidunâ Rasûlullâh ﷺ is Islâm.

Today there is no Islâm because of the retreat of Muslims from their faith. In fact, Islâmic values have become extinct. We are not inviting you to become like the Muslims of today. We are inviting you to become like the Sahâbah ؓ. The Sahâbah ؓ were those personalities who adopted prophetic qualities. There is none equal to them in human history. Never before did such a small group of people with hardly any material means, in a short span of time, achieve what they did." Alhamdullillah, this answer satisfied them.

Their desire to learn more about the Sahâbah ؓ increased. Probably, for this reason Hâjî 'Umar Mîtâ translated the book, 'Stories of Sahâbah' from English to Japanese in a very short time. The local university published a very beautiful print of the book throughout the country. According to the reports received, the book had a very good effect on the readers.

The Islâm of Saito Sâhib

People from all walks of life attended our programmes over three days. Finally, on the third day six Japanese accepted Islâm. Most of them are high-ranking members of society. Nakomora Sâhib, whose two daughters already accepted Islâm, became a Muslim in this temple.

The secretary of the Saudi Embassy in Tokyo, Ahmad Zakî, and another Arab businessman, Mohammed Âmîn Makkî, also accompanied us. They were extremely amazed to see the Japanese reciting the Kalimah Tauhîd in front of their idols in their own temple.

A few days after our return to Tokyo, the Saudi Arabian Minister of Telecommunications, Shaikh Abdullâh Bilkhair, arrived for an official visit. The secretary of the Saudi Embassy, Ahmad Zakî, informed him of what transpired at Inzan temple. He was extremely amazed and expressed his desire to meet the Japanese new Muslims. A program was organised to meet them after Jum'ah salâh.

The Saudi delegation arrived to perform the Jum'ah salâh. When the Imâm amongst them stood up to deliver the khutbah, he saw that the majority of the congregation were bearded Japanese Muslims with signs of sajdah on their foreheads. This made him cry. He then said, "I have now understood the reality of the following âyah. "If you turn away, then He (Allâh) will replace you with another nation and they will not be like you." "We Arabs are failing in our task to serve Dîn. Allâh ﷻ is accepting other nations for the service of Dîn." He added, "My heart is

satiated with mixed feelings of joy and sorrow. I am unable to speak any further. I will return for 'Ishâ salâh. Thereafter, I will address the Japanese new Muslims."

We entered the masjid with the Shaikh at 'Ishâ time. The adhân was called out and a few Japanese new Muslims were called. After the 'Ishâ salâh, we sat together. The Shaikh asked each one of them how he had accepted Islâm. Many of them said that they had become Muslims because of the efforts of the Tablîghî jamâts. It is worth mentioning the conversation that took place between the Shaikh and 'Abdul Karîm Saito Sâhib, the president and official representative of the United Japanese Muslim Association.

Shaikh: "How did you accept Islâm?"

Saito Sâhib: "Sir! I worked for ten years at the Japanese Embassy in one of the Muslim countries. The behaviour of the Muslims never appealed to me. In fact, their social and monetary dealings caused an aversion in my heart towards Islâm. This feeling remained until I joined a Tablîghî Jamât to Osaka. The salâh performed by the jamât at Osaka Railway Station attracted me towards Islâm. I was so affected that I immediately became a Muslim."

Shaikh: "Has your wife also embraced Islâm?"

Saito Sâhib: "Unfortunately no."

Shaikh: "Have you ever invited her to become a Muslim?"

Saito Sâhib: "Certainly. Because she had previously observed the lives of the Muslims, she replied, "I have observed how evil the Muslims are! Alas! If only she had not observed those evil Muslims, she would have easily converted." Thereafter Saito Sâhib read the following Persian couplet:

در اسلام هیچ عیب نیست. همه عیب در مسلمانی است

"There is no fault in Islâm. All the faults are in the Muslims."

However, a few months thereafter, Saito Sâhib's wife and children accepted Islâm. Last year, Saito Sâhib's wife passed away. She was the first to be buried in the Munjuwâbin Mandîr Muslim cemetery. May Allâh ﷻ forgive her and shower His Mercy on her. Saito Sâhib has disengaged his eldest son, Sa'îd Saito from studying at a college in Tokyo. He has sent him to Madînah Munawarrah for further Islâmic studies.

Munjuwâbin Mandîr

Some Buddhist elders joined us in our stay at Inzan. One of them was from Munjuwâbin, a monastery on the Yamanashi

Mountains. This Buddhist priest once sent a letter addressed to Hâjî 'Umar Mîtâ wherein he invited the jamât to spend the next months' three days at Munjuwâbin. We accepted the invitation. During the course of the following month (August) we proceeded with a jamât of twenty Muslim and non-Muslim individuals. The Buddhist priest received us at the railway station. From there we proceeded by car to Munjuwâbin. Both sides of the road were covered with widely scattered grapevines. The cars were stopped at the foot of the mountain. Here the priests' followers entertained us with tea. Thereafter, we climbed the mountain on foot.

The monastery is situated on the peak of the mountain. It consists of two temples. One is a Buddhist and the other a Shinto. Our host was the trustee of both. We stationed ourselves in the Shinto temple because it had no idols. The monastery is nestled in beautiful natural sceneries. In front is a mountain range which was snow-capped even in August. The crystal clear ponds of water with beautiful fish, trees laden with fruit and the soothing sound of small little waterfalls captivated the heart.

Our programmes were conducted as usual. Our host and his wife went out of their way to entertain us. They performed salâh with us and participated in all the other programmes.

In Japan, "Jute" is a ceremony held to serve tea to a very special and honoured guest. The wife of our host organised one such ceremony in our honour. The details of this ceremony is a subject on its own.

The next day, during the course of our ta'lîm, our elderly host expressed his desire to accept Islâm. This was our first experience where a religious leader was prepared to accept Islâm in his own temple. Our amîr immediately engaged himself in salâh. He requested me to handle the situation. We experienced mixed feelings on his desire to accept Islâm. On the one hand, we were happy with his acceptance of Islâm. On the other hand, we feared that it may cause a stir amongst his followers. We desired his recitation of the kalimah secretly so that nothing unpleasant develops. I told our host, "You are already a Muslim because of your conviction that Allâh ﷻ is one and Sayyidunâ Rasûlullâh ﷺ is His final prophet. There is no haste in reciting the kalimah as a custom in front of others. It can be done at some other time."

Our host replied. "First listen to my experience. A spirit came to me exactly three months ago. It informed me that some spiritual people are coming from the Himalaya Mountains to your temple. You should honour them. See! I have noted this experience in

my diary. I knew that the Himalaya Mountains are situated in the northern part of the Indo-Pak subcontinent. However, I could not understand how would these spiritual people reach here. Last month, I heard the arrival of some spiritual people in our area. I came to meet you. When I saw your group, I realised the truth of the information my spirit gave me. Your invitation affected me. Since I returned, I began performing salâh thrice a day in the manner you performed them. I have never worshiped the idols since the day I left you." Then he pointed towards a portrait saying, "I spent many years meditating on the peak of this mountain. I have noted down all my spiritual experiences during the course of these meditations."

He then placed a bundle of manuscripts in front of Diyâ' Sâhib. After perusing through them, Diyâ' Sâhib acknowledged the erudition of our host. Thereafter our host added, "I began performing supernatural acts when these spiritual experiences were revealed upon me." On this statement, our friend 'Abdullâh, a professor of spiritualism, interjected saying, "Can you display any of those supernatural acts?" Our host replied, "Certainly, stand facing the wall and keep your feet firm on the ground. I am going to overturn you." Professor 'Abdullâh stood in front of the wall. Our host stood at a distance of twenty to thirty feet behind him. He then began making signs with his

hands in the air. As he made these signs, Professor 'Abdullâh fell down. The Japanese applauded our host for his performance.

A young Muslim engineer got up and said to our host, "Professor 'Abdullâh is an elderly person. Try to cause me to fall." Consequently, our host caused him also to fall. He then addressed the gathering in a very serious tone saying, "You have observed a mundane, worldly act devoid of nûrâniyat (spiritualism). However, when these people (referring to us) recite their Heavenly Book or mention something what their prophet said, then I see nûrâniyat in it. I immediately understood that this is something divine and not worldly. These people say that their Prophet was unlettered. He did not acquire knowledge from any human teacher, yet I see that he has given the people of the world such a speech wherein every letter is replete with nûrâniyat (spirituality). I could not achieve this type of nûrâniyat in my writings despite many years of spiritual exercises."

The truth of Islâm is not in need of the testimony of any priest. Nevertheless, the host's address harmonised the situation and the superiority of Islâm was established before the gathering. We desired our host to become a Muslim, but as a precautionary measure, not in public. Anyway, one of our colleagues made our host and his wife recite the kalimah in secrecy. He also taught

them how to make dhikr. After accepting Islâm, it became necessary upon them to bid farewell to their monastery and temples. However, they were not prepared to do so as yet. They said, "Our son is studying at university. As soon as he completes his studies, we will hand-over this monastery to him. Thereafter, we will do as you say."

We returned to Pakistan the following month. Nevertheless, Hâjî 'Umar Mîtâ Sâhib kept corresponding with our guest. On the encouragement of Hâjî 'Umar Sâhib, our guest gave a beautiful portion of his monastery as a graveyard to the Muslims. The wife of Janâb 'Abdul Karîm Sâhib was buried here. Mîtâ Sâhib has informed us that our guest and his wife have expressed their desire to perform hajj.

In our gathering, some other Buddhist also embraced Islâm. Amongst them was a retired major from the army. The manner in which he accepted Islâm is strange. He says, "I came to visit someone in one of the villages at the foot of the mountain. As I intended to return, I heard a voice in my ear saying, 'Don't return.' This never ever occurred to me before. I decided to spend the night in that village. The next morning, I heard the announcement over the loudspeaker of the village hall, inviting us to come to the monastery. After spending some time here, Allâh

has guided me." Thereafter, he addressed the non-Muslims in the gathering saying, "Who is that Being who prevented me from leaving the village, caused me to come here and guided me? Will you still not believe in that Being? So after this in what message will you believe."

2nd September 1971

Respected Hâjî Sâhib!

Assalâmu 'alaikum warahmatullâhi wabarakâtuhu

It is hoped that you are enjoying good health. I had already written details about the conditions prevailing here. I now wish to add some more details.

Our jamâ'at reached America in the form of three groups. First two individuals arrived, then four and finally, another group of four. We worked in New York until the 23rd of August.

New York is one of the world's biggest cities. It is the biggest city in America. It has a cosmopolitan population of eight million people. The city is populated more with Afro-Americans and foreigners. The American whites live mostly in the rural areas. There is no difference in rural and urban areas as far as living facilities are concerned.

We have witnessed the amount of effort man has made on material things here. Consequently, he has produced material things of superior quality according to his effort. However, the mass production of superior material things does not engender favourable conditions. We have realised that despite the abundance of material comfort; poverty, ignorance and perplexity still prevails.

Moreover, bad conduct and criminal offences are increasing as time passes. In short, by the Grace of Allâh ﷻ, we are much more happier and contented in our country, despite the little material possession we own. Here peace of mind, contentment of heart, love, sympathy, chivalry, happiness and affection are extinct. These qualities exist only superficially. An individual is valuable (only to himself) as long as he is healthy and earning a living. He holds no value if he is not fit to work.

There is no family life here. Children live with their parents only until they are thirteen to fourteen years of age. Thereafter, they look for their own companions. Parents entertain themselves with dogs and other animal pets. If a person is not wealthy enough according to normal standards, then he would take the refuge of some welfare organisation. This is life in general.

A sick person is left to lay in hospital. Nobody really enquires about his conditions. The deceased has none to mourn him. The news of the death of the deceased person reaches the relatives only after several weeks have elapsed. Life is tough and difficult.

A person who cannot work hard enough for eight hours a day experiences great difficulty. The insurance companies will support him for a few days. Thereafter, he is forced to seek assistance from welfare organisations.

Only external glitter and glamour exist. However, much internal frustration is experienced. The rate of inflation is high. Old-age homes are constructed for elderly people where they retire to spend the last days of their lives. These old-age homes are supported by welfare organisations.

The capitalist control the lives of the people. The public works very hard to survive. Finally, whatever they earn, in some way or the other, goes back into the 'pockets' of the capitalist. Even the bare necessities of life are provided and sold by the capitalist. The sole trader cannot exist. People work for larger business companies.

Nevertheless, motor cars and petrol are very cheaply priced. Every person owns a motor car because of the demands of conditions prevailing here. Undertaking a journey by train is very expensive. Very few people journey by train. A train ride is regarded as another form of entertainment. People travel far and wide with their cars. The trains are very comfortable. To travel by bus is much more cheaper and comfortable. To travel by plane is only a little more expensive than a bus journey.

One remarkable quality of the people is that they do not cheat. All food stuffs are genuine, pure and cheap. Every type of meat is available. However, halâl meat is not available. Jews consume kosher meat. They abstain from pork and every other item which contains pork gelatine. Everything is prepared separately for them. Generally, harâm animal gelatine is used in the baking of bread. The Jews slaughter their animals in a way similar to that of the Muslims. We have been informed that 'Ulamâ' have ruled their meat to be halâl. Nevertheless, we have not investigated the matter as yet. A cautious Muslim consumes kosher meat. Those are not cautious, consume any type of meat.

We have abstained from consuming kosher meat. We are surviving mostly on vegetable dishes. We personally slaughter chickens wherever possible. All types of lentils, vegetables and

spices are available. Ghee (melted butter) is not available. Butter, olive oil and other types of oils are obtainable. By the mercy of Allâh ﷻ, all food items are obtainable in abundance.

Cold and hot water taps, cheap electricity, telephone services, excellent roads and other modern facilities are available for the usage of each and every individual. Despite all this, there is no peace of mind. Allâh ﷻ has opened the doors of material progress upon them. Their material progress has increased our yaqîn (conviction) in the following âyah of the Holy Qur'ân, "When they forgot the reminder they had received, We opened upon them doors of all things, until, in the midst of their enjoyment of that which they were given, We suddenly took them to task, when lo! They were plunged in despair! {Sûrâh An'âm, âyah 44}

The enjoyment of these bounties has created arrogance in these people. If they respond to the call of Islâm, then only will they be saved from the punishment of Allâh ﷻ. Certainly their disobedience to Him, after enjoying so many of His bounties, invites His Wrath upon them. Alas! If only some kind-hearted person could explain to them this reality.

Unfortunately, the Muslims have been so overtaken by their involvement in material things. They have forgotten themselves, though the Holy Qur'ân commands the following. "And do not allow your gaze to pass beyond them; seeking the pomp and glitter of this life; nor obey those whose hearts are negligent of Our remembrance, who obey their desires and whose cases have been abandoned." {Sûrâh Kahf, âyah 28}

The Jews have influenced the lives of the people here. The financial reserves, the newspapers, radio and television programmes are in their control. Hence, they can sway the majority's opinion to suit their aims and objects. Every high-ranking person is forced to obey them.

Racialism is practised here. Initially, the Negroes were brought here as slaves. They were exploited, forced to do hard labour, deprived of knowledge and making progress. Consequently, they became like the untouchables of our country. None of the religions can offer them a fair treatment. Slavery has been abolished and the government has awarded them equal rights. Nevertheless, racialism is still practised. They reside in slummy areas. They have been made to suffer from an inferiority complex. This social discrimination has frustrated them and made them mentally and physically rebellious.

They have showed a keen inclination towards Islâm. In fact, they are embracing Islâm in large numbers. A person by the name of Ilaijah Mohammed has taken advantage of the situation and started a movement called the 'Black Muslims.' Initially, he introduced himself as a 'reformer', but now he claims to be a prophet. The famous boxer, Mohammed Alî, is one of his followers. Ilaijah Mohammed has a large following. His followers are said to be militant. He has amassed much wealth for himself, owns a private plane and has built a huge mansion where he lives separately from others.

Malcolm X has also become one of his followers. He has converted thousands of people as 'Black Muslims.' He resided in Egypt and Arabia for a while. Here he discovered the reality of Islâm. He became a true Sunnî Muslim and wrote many books against the teachings of Ilaijah. Many people became true Muslims at his hands. Some time ago, the followers of Ilaijah murdered him. Currently, very few people follow Ilaijah. Many of his followers became true Muslims. In fact, both his sons are Sunni Muslims.

Besides the blacks, the whites are also tired and disgusted with 'progressive life' here. Consequently, the new generations want to free themselves of every type of social restriction. They are

embracing other eastern religions to relieve themselves from mental frustration. In these religions, they are allowed to use opium, drugs, musical instruments, etc. without restrictions. The youth are deceived.

Generally, the Americans do not possess a high IQ. They are attracted by any new thing. They are discarding their comforts and luxuries to lead a vagabond life. We should learn a lesson from this. They are prepared to sacrifice their comforts, whereas we are not prepared to discard any of them for the propagation of the truth. Many white youth have become hippies. They have left their comfortable homes in search of peace and are completely confused. This is a wonderful opportunity to present Islâm to them.

A high percentage of every person's salary is utilised for the payment of taxes and insurance premiums. Everyone is compelled to pay a certain amount of his salary as insurance. The insurance companies are owned by the capitalists. They manufacture motor cars, market them and, finally, collect motor car insurance premiums. If the car is cheap, then more money is paid on insurance than its actual price. In the case of an accident, the afflicted person is recompensed with his own money by the insurance company.

Similarly, every month a medical-aid premium is paid. The capitalist manufacture medicines and open hospitals and clinics to cover their capital. A sick person is treated with insurance money for the first fifteen days of treatment. Thereafter, he takes a loan on interest. In this manner, the capitalist control the circulation of money.

Medicines are very expensive. The poor are treated by welfare organisations. The actual object of these organisations is to protect their own interest. Approximately a thousand dollars are spent on the birth and death of an individual. Sometimes hospital-born babies are deprived of parental care for several months. The government takes the responsibility of nurturing and caring for illegitimate children. The number of such children is increasingly high.

Stealing, highway robbery and murder takes place in broad daylight. Nudity, immorality, immodesty, drinking and interest transactions are part of life. They are not considered sinful. The people here are totally unmindful of the âkhirah (hereafter). They behave very shamelessly in public. They are bereft of good character, modesty and fear of Allâh ﷻ. They have reached such a low moral ebb where now only the punishment of Allâh ﷻ is

awaited. However, Allâh ﷻ will not punish them until His proof is not established upon them through da'wah.

The Muslims of America are lost in the glitter and glamour of this temporary world. They have drifted from their purpose of life and are unmindful of Allâh ﷻ and the sunnah of Sayyidunâ Rasûlullâh ﷺ. They are affected by those who are treading the path of Jahannum and making an effort to transform this world into a furnace.

The plight of the Arabs in America is extremely saddening. They are unmindful of their origin, awe-inspired and affected by the Americans. They have constructed a few 'Islâmic Centres' and feel ashamed to use the word 'masjid.' Every type of comfortable arrangements and facilities are provided in these centres. The Muslims gather here on a Sunday afternoon. Unfortunately, none of them perform salâh. However, some signs of Islâm were noticed at centres that are frequented by religiously conscious Muslims. Nevertheless, there are some servants of Allâh ﷻ who are making an effort to light the lamp of Islâm in this spiritually pitch black environment. By the grace of Allâh ﷻ, their efforts are proving to be fruitful.

I intended to write details of the effort, but unconsciously the conditions prevailing here were written.

We worked in New York until the 23rd of August. An effort was made to meet the people from all spheres of life. Muslims from our area have settled in large numbers here. People responded very well to our message. New York, the largest port, is a country on its own. The headquarters of most of the important international organisations are based here.

The Muslims live scattered in different areas. The new Muslims have a strong desire and zeal to learn and practise the sunnah of Sayyidunâ Rasûlullâh ﷺ. Most of them grow beards and wear Islâmic dress. They are very keen to learn more about Islâm. Alas! If only they had a teacher, they would have learnt much more.

The new Muslims bring many new people to us on a daily basis. Approximately one person converts to Islâm daily. This is the condition when no real effort is made to invite them towards the Dîn. The new converts seem to be very strong. Nevertheless, there is a great fear of thousands of new 'brands' of Islâm being introduced, because of the lack of educational institutes and proper Islâmic training. These people study the English

translations of the Holy Qur'ân and Mishkât Sharîf and then start practicing Islâm, according to their own independent understanding.

The foreigners and locals who have spent time in jamât can be clearly distinguished from others through their correct aqâid (beliefs) a'mâl (deed), akhlâq (character) and 'ilm (knowledge). Many new Muslims are becoming leaders. These are all the fears that are apprehended. Nevertheless, by the Grace of Allâh ﷻ, the effort of the jamât is creating a correct understanding of Dîn amongst the people. However, a single jamât can only control the situation for a temporary period of time. It is necessary to send experienced workers' jamâts continuously to permanently control the situation. If this is overlooked, then the punishment of Allâh ﷻ is very severe.

These people are anxious to accept Islâm, but there is none to extend the da'wah (invitation) of Islâm to them. They are ready to become Muslim. Alas! It would be greatly appreciated if some such individuals, who would not be affected by the environment here, could reside here to make an effort on these people and ensure that the constant coming and going of jamâts is not hindered. There is an urgent need to correctly educate and train the new Muslims. Tablîgh is the only way by which these people

could be united. If unity is not achieved, then they will split-up into thousands of disunited groups.

Some of them are very compassionate and soft hearted. They understand and accept everything that is explained to them and are very eager to learn. Most of them perform salâh regularly. Many of them are in the habit of performing tahajjud salâh. Some of their womenfolk wear hijâb (Islâmic veil). If not, then at least their heads and entire body is completely covered. Most of them have disengaged their womenfolk from working.

Some of them have intended to come to India/Pakistan. Two youth are prepared to spend four months and then take admission in any of our local madâris to become 'Ulamâ'. Their desire for Dîn is remarkable. Their condition is a practical explanation of the âyah, "If you turn away, then Allâh ﷻ will create another nation in your place. Then they will not be like you." {Sûrâh Mohammed}

The majority of new Muslims are youth. Most of their parents and other family members are non-Muslims. Consequently, they have to bear all types of opposition and difficulties. Although not so severe, a reflection of the difficulties borne in the initial period

of Islâm is being witnessed here. Every individual in the American society is free to do as he wills.

Some responsible brothers have accompanied us. Saturdays and Sundays are the official holidays of the week. Every week a jamât from New York proceeds to work in other areas like Philadelphia, Pittsburgh, New Jersey, etc. These jamâts consists of twenty to thirty individuals from amongst the local new Muslims and Muslims hailing from the Indo-Pak subcontinent. Sometimes even two jamâts proceed in the path of Allâh ﷻ per week.

Our original effort is to establish the local work. By the Grace of Allâh ﷻ, many brothers from New York and other areas have intended to do the weekly two gusht, daily ta'lîm in the masjid, establish the five times daily salâh and proceed for the monthly three day and annual forty days in the path of Allâh ﷻ. Many brothers attend the weekly ijtimâ'.

Our jamât was divided into three groups. Our group proceeded to work in Boston which is about three hundred miles from New York. We worked here for about eight days. There are a few Muslim students and lecturers in Harvard University. This university is regarded to be one of the best in America.

By the Grace of Allâh ﷻ, our brothers do have the concern of Dîn to some extent, despite the unfavourable environment. At least a definite effort is made everywhere for the establishment of the Jum'ah salâh. This has helped our effort tremendously. We always found a gathering of people to whom we could explain the message.

Quincy is an area near Boston. The Arabs have built an Islâmic centre here. We worked in this area for a few days. Generally, the Arabs are very far from Dîn. It is better not to discuss their condition. They have constructed clubs in which liquor is served and people gamble.

Besides the Arabs, there are Muslims from Yugoslavia, Albania, Iran, etc. Their condition is the same as the Arabs. However, a keen desire and concern for Dîn can be clearly seen in those Egyptian Muslims who are connected to the Alikhwân Movement. Similarly, by the Grace of Allâh ﷻ, the youth from the Indo-Pak subcontinent who are settling here are completely disgusted with the western way of life. Many of them are leading a pure and chaste life. They have accepted the effort of da'wah whole-heartedly. Some of them have joined our jamât from a distance of about two thousand miles. They are very particular about consuming halâl meat. May Allâh ﷻ accept them for the service

of His Dîn and grant them success in both the worlds. Here gusht is done using cars. If the need be to go far, then we travel by subway (underground railway).

The second group proceeded to work in Washington, Philadelphia and Baltimore. We decided to have a mashwarah in Detroit on the 27th to the 29th of August to discuss ways of increasing the effort of da'wah in America. We reached Detroit on the 24th of August. There is a large concentration of new Muslims here. Approximately forty concerned brothers from Chicago, Washington, New Orleans, New York, Philadelphia, etc. gathered for the mashwarah. Some of them came by plane from as far as two thousand miles.

The mashwarah was conducted and a system to do the effort was worked out for the entire year. The brothers expressed their intention to spend forty days, four months, etc. and to do the local work. It was a wonderful gathering, probably the first of its kind in American history to revive the Dîn of Sayyidunâ Rasûlullâh ﷺ. May Allâh ﷻ accept it and use it as a means to strengthen the roots of da'wah in America.

We came to Flint yesterday. This is an area which is about seventy miles from Detroit. Detroit is seven hundred miles away

from New York. Today we will return to Detroit. On Saturday morning, we will proceed from Detroit to Cleveland. The third group has proceeded to work in Chicago and surrounding areas. They will return to New York by the 20th of December.

We will proceed from Cleveland to Washington, the capital of America, by the 07th of December. We will work in Washington for approximately a week. Thereafter we will proceed to Baltimore and Philadelphia. We will return to New York by the 20th of December.

There is a great need and demand to do the effort here. Regretfully, our time to make an effort here is too little. Doing the effort here demands much more patience and determination. Nevertheless, the hope for the future is promising. If the local Muslims make the correct effort, then communities upon communities will accept the Dîn.

We have realised that we as Muslims have greatly wronged ourselves by discarding the Dîn of Sayyidunâ Rasûlullâh ﷺ and its propagation. Consequently, the entire ummah is suffering disgrace. The ummah has disunited because of abandoning the work of da'wah. There is none to enquire about the condition of the ummah. We have brought the wrath of Allâh ﷻ upon

ourselves through our evil actions. The only way to save ourselves is to collectively turn to Allâh ﷻ and repent. If not, then none can save us from divine calamities. The only solution is to make istighfâr and taubah (seek forgiveness and repent) individually and collectively. This is the advice of all our spiritual elders.

Actually taubah and istighfâr has to be made from the major sin because of which the entire ummah is suffering, viz. discarding the effort of Dîn. Each individual from the entire ummah has to perform salatut taubah (salâh of repentance) and beg Allâh ﷻ to forgive our negligence and error. Thereafter, salâtul hâjah (salâh of need) should be performed and du'â be made for the entire ummah.

A promise should be made never to be negligent of the Dîn. Be rest assured that if we will discard the Dîn of Allâh ﷻ, then never will we prosper in this world. Moreover, what answer will we give to Sayyidunâ Rasûlullâh ﷺ in the âkhirah? What appreciation are we showing to the sacrifices and difficulties borne by Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ. We have wasted our lives by not making any Dîni progress. We have placed the Dîn aside and have vied with one another to acquire wealth. How can divine mercy descend when this is our

condition. We need to introspect and cry over our condition. It is a time to fear divine wrath. This is no fiction or verbosity. It is a reality.

Currently, everyone is surrounded by difficulties. It is not known when we will be deprived of divine kindness. Allâh forbid, in that case, endless regret will be of no benefit. The demand of intelligence is to postpone the fulfilment of our personal needs and proceed far and wide in the path of Allâh to make the effort of Dîn. Much du'â should be made. The local work which includes the two weekly gusht, daily ta'lîm and weekly ijtimâ' should be done regularly. Individuals should be punctual with their nawâfil salâh (especially tahajjud, salatut taubah and salatul hajah), tilâwat (recitation) of the Holy Qur'ân and tasbîhât (dhikr). The ladies should also be encouraged to engage themselves in these a'mâl.

It is hoped that this letter would not be read superficially. It will be given due importance. It is difficult to express my feelings and thoughts in writing. May Allâh ﷻ create the concern and worry of Dîn in our hearts so that we may earn divine pleasure.

Make special du'â that Allâh ﷻ protects us from every type of evil, grant us sincerity and accepts us to revive the Dîn.

Convey our salaams (greetings) to all and request them to make du'â for us. Please forgive me if any disrespect was shown. I have written this lengthy letter without really intending to do so. Some important facts have been noted herein. Please file it away safely so that I could retrieve it after I return.

Your servant

Shujâ'at

CHAPTER NINE

HADRAT MOULÂNÂ MOHAMMAD YÛSUF SÂHIB'S JOURNEY TOWARDS THE ÂKHIRAH (HEREAFTER)

The Journey of Pakistan and the Âkhirah.

Hadrat Jî (Rahmatullâhi 'alaihi) used to travel to Pakistan nearly every year. He visited Pakistan fifteen to sixteen times after participation[27] to call people towards the Dîn of Allâh ﷻ. Several ijtimâ's were organised to revive the life of îmân and yaqîn in the masses.

This particular year, the ijtimâ' of East Pakistan (Bangladesh) was scheduled to take place first. As usual, Hadrat Moulânâ sent some experienced workers like Miyânjî Mohammed Îsâ Sâhib and Miyânjî Mohammed Ishâq Saheb {who was one of the companions of Hadrat Moulânâ Ilyâs Sâhib (Rahmatullâhi 'alaihi)} in advance to make an effort so that the ijtimâ' could be conducted correctly. They were also assigned to form and prepare jamaats to proceed in the path of Allâh ﷻ. The two above mentioned personalities insisted on Hadrat Moulânâ to allow Qârî

[27] Reported by Moulânâ In'âmul Hasan Sâhib (R.A.).

Abdurrashîd Khûrajwî to accompany them. Hadrat Moulânâ replied: "He will accompany me."

It was the last ten days of Ramadânul Mubârak. As usual, Hadrat Jî (Rahmatullâhi 'alaihi) performed i'tikaf. The number of brothers performing i'tikaf was increasingly high when compared to the previous years. Both floors of the masjid were packed to capacity. The decision to travel to Pakistan was decided during this i'tikaf period. Mashwarah was made as to who should accompany Hadrat Jî (Rahmatullâhi 'alaihi). All those possessing passports were allowed to travel.

Departure

Hadrat Jî (Rahmatullâhi 'alaihi) used to be mostly accompanied by a special khâdim (attendant). Generally, Bâbû Iyâd Sâhib and Hâfiz Mohammed Siddique Sâhib Nûhî were assigned with the task of serving him. On this occasion, Hadrat Jî (Rahmatullâhi 'alaihi) did not take Bâbû Iyâd Sâhib with, instead he told him: "Take care of my respected mother and the other household folk." He never said this previously.[28]

[28] Reported by Bâbû Iyâd Sâhib.

Before his departure, Hadrat Jî (Rahmatullâhi 'alaihi) came out of his room and said: "Convey my salâms to my kitâbs and my home." People asked: "Hadrat! What do you mean by this?" He replied: "Brothers! This is a long journey to a foreign land. None knows what could transpire."[29]

I accompanied Hadrat Jî (Rahmatullâhi 'alaihi) to participate in the ijtimâ's of Kâwî, Bhopâl, Murâdabâd, Aligarh and Sahâranpûr. On this occasion, he also selected me to accompany him. Hadrat Jî (Rahmatullâhi 'alaihi), Moulânâ In'âmul Hasan Sâhib, Moulânâ Mohammed 'Umar Sâhib Pâlanpûrî, Hâjî Ahmad and Mo'min Jî travelled to Lahore by train. From there, they boarded a plane to Dhaka, capital of East Pakistan (Bangladesh).

Moulânâ Rahmatullâh Sâhib, Moulânâ Dâwûd Sâhib and I reached Dhaka via Calcutta by train on the 13th of February. Hadrat Jî and his companions reached Dhaka a day before us. When he saw the three of us, he expressed extreme joy and said: "I was eagerly waiting for you." I remarked: "Hadrat! The journey was very lengthy." Thereafter he said: "Our tambâkû (tobacco of betel leaves) got exhausted yesterday. Please provide

[29] Reported by Hâjî Abdul Hamîd Sâhib.

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[29] Reported by Hâjî Abdul Hamîd Sâhib.

us with a tin if you have." Consequently, I offered a tin of tambâkû to him which he accepted.

The Ijtimâ' of Dhaka

The ijtimâ' of Dhaka was conducted over a period of three days. During the day Hadrat Jî (Rahmatullâhi 'alaihi) participated in mashwarahs and met people individually. He met special guests after the Asr salâh. He delivered discourses after the Maghrib salâh, which was translated into the Bangali language. He spoke for an average of ten hours daily.

Approximately sixty thousand people attended the ijtimâ'. Hadrat Jî (Rahmatullâhi 'alaihi) was extremely happy with the simplicity of the people and their thirst for Dîn. This was the fruit of the effort of Hadrat Madanî (Rahmatullâhi 'alaihi) who said: "The spread of Islâm here is very easy. The life-style of Sayyidunâ Mohammed ﷺ will become dominant very easily if a little effort is made." Hadrat Jî (Rahmatullâhi 'alaihi) used to give courage to those involved in the effort.

A hundred and fifty jamâts proceeded in the path of Allâh ﷻ from this ijtimâ' throughout the length and breath of the country. Some proceeded for forty days, while others went out for four months.

Everyone cried on the last day when the final du'â was made. It took two days to make musâfahah and dispatch the jamâts. After the ijtimâ' two extra days were spent, to boost the morale of the locals so that they could make maximum effort. Nevertheless, these two days also proved to be insufficient, because of the requests of other brothers. Finally, most of their requests were fulfilled with great diligence.

Companions

Most of the old workers of West Pakistan had arrived. It was decided that a group of two hundred individuals will accompany Hadrat Jî (Rahmatullâhi 'alaihi). Some of those who travelled with him are Janâb Mohammed Shafi' Sâhib Quraishî, Qâdî, Abdul Qâdir Sâhib, Hâjî Mohammed Afdal Sâhib, Hâjî Mohammed Ibrâhîm Sâhib bin Hâjî, Abdul Jabbâr Sâhib, Hâjî Abdul Muqît Sâhib, Moulânâ Abdul Azîz Sâhib Khulnawî, Bâbû Bashîr Ahmad Sâhib, Moulânâ Ihsân Sâhib and myself.

It was mostly these personalities who accompanied Hadrat Shâh Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'alaihi) on his journeys. Hadrat Moulânâ Mohammed 'Umar Sâhib Pâlanpûrî (Rahmatullâhi 'alaihi) used to write out the discourses of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). Bhai

Abdul Wahhâb Sâhib of Raiwind used to participate in the mashwarahs. Hadrat Jî (Rahmatullâhi 'alaihi) took reports of the effort from the various brothers during the course of the journey. He discussed the evil planning of the Jews and Christians in detail. He said: "These two nations have been permanent enemies of Islâm. Their culture has caused much harm to Dîn. It is a difficult task to rectify this harm. They have distorted the history of Islâm, the life of Sayyidunâ Rasûlullâh ﷺ and the meaning of the Holy Qur'ân in such a manner that even knowledgeable persons are deceived." Hadrat Moulânâ cursed these two nations during the journey.

Sylhet

A programme was made to travel to Burma during our stay in Dhaka. An application for the visas of ten individuals was submitted. Bookings were made to leave for Burma on the 24th of March. Unfortunately, the Burmese government officials refused to issue visas. Consequently, we spent another five days in Dhaka.

On the night of the 16th of Shawwâl, we left for Sylhet. We reached there the next morning after the Fajr salâh. We took rest until the afternoon. Lunch was served quite late. Some people

pledged their allegiance to Hadrat Moulânâ and, thereafter, he addressed the Ulamâ.

It will be appropriate to mention by way of a parenthetical clause that Sylhet is that place were Hadrat Shaikhul Islâm Moulânâ Sayyid Husain Ahmad Sâhib Madanî (Rahmatullâhi 'alaihi) resided for several years. It was the noble habit of Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) to give due consideration to those localities where our pious predecessors resided. He would even go as far as holding ijtimâ's at such places even though the effort was not being done there. Consequently, the ijtimâ' of Ambhatah took place on the 30th and 31st of May 1965, because this was the hometown of Hadrat Moulânâ Khalîl Ahmad Sâhib Sahâranpûrî (Rahmatullâhi 'alaihi). This ijtimâ' was graced by the presence of Hadrat In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi).

Many of the khulafâ (representatives) of Hadrat Madanî (Rahmatullâhi 'alaihi) attended the ijtimâ' of Sylhet. Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) went out of his way to honour them. He included them in the mashwaras and respectfully requested them to participate in the effort.

Kamarullah

Our outward journey by train was scheduled for five o'clock the next morning. Hence, we arrived at the station at night and took rest in the train. Hadrat Jî (Rahmatullâhi 'alaihi) did not enjoy a peaceful rest that night. Nevertheless, we continued our journey the next morning at 5am. We reached Kamarullah at 2p.m. after a nine-hour journey. Hadrat Moulânâ addressed a group of Ulamâ and special guests at Madrasah Islâmiyyah, Kamarullah for about an hour. Thereafter, lunch was served. After lunch, we proceeded for Maijdee-Court by car.

Maijdee-Court

Maijdee-Court is a place about seven to eight miles from Kamarullah. It is a huge city in the district of Noakhali. We performed the 'Asr and Maghrib salaahs enroute. We reached our destination by Ishâ time. Hadrat Jî (Rahmatullâhi 'alaihi) spent the night in a hut[30] constructed of straw adjoining the masjid. He was extremely happy to spend the night in a simple straw hut. A three-day ijtimâ' was organised here. The Ulamâ and laymen

[30] The province of Assam is famous for earthquakes, floods and strong winds. To be saved from physical harm, the people construct houses of cane and straw.

attended the ijtimâ' in huge numbers. Hadrat Jî (Rahmatullâhi 'alaihi) delivered six discourses over the three days. Consequently, fifty jamâts proceeded from this ijtimâ' in the path of Allâh ﷻ. He also took the oath of allegiance from the Ulamâ and laymen.

Chittagong

We left Maijdee-Court for Chittagong by car on the 21st of Shawwâl. This place is about fifty miles from Maijdee-Court. We reached our destination at Zohar time. We stayed at the madrasah adjoining Madanî Masjid. Hadrat Jî (Rahmatullâhi 'alaihi) delivered several discourses here. With great difficulty only five jamâts got prepared to proceed in the path of Allâh ﷻ.

Very few people from the city participated in the programmes. In fact, the people from the outlying areas were more. Hadrat Jî (Rahmatullâhi 'alaihi) was not pleased with the response. Bhâi Kalâm Ahmad Sâhib took Hadrat home to rest. He took the pledge of allegiance from the women and addressed them several times. He addressed the brothers of Chittagong as follows: "You brothers know how to feed people, but you do not know how to prepare and form jamâts."

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Hadrat performed the Jumu'ah salâh in the Madanî Masjid on the 23rd of Shawwâl. Thereafter, we proceeded for Nethrokona by train. The coach wherein Hadrat was seated was very old and staggering.

Nethrokona

We reached our destination after eighteen hours on the morning of the 24th of Shawwâl. Nethrokona is a district in the middle of Bangal. An ijtimâ' took place on the outskirts of the locality. About seven thousand people attended. Unfortunately, the ijtimâ' was not organised properly. Moreover, rain fell and a cold wind started blowing. Nevertheless, people listened very attentively to the discourse of Hadrat Jî (Rahmatullâhi 'alaihi). Many people submitted their names to proceed in the path of Allâh ﷻ.

The following morning people were kept engaged in the halqâs (gatherings) of ta'lîm for two hours. Thereafter, Hadrat delivered a discourse. The jamâts proceeded in the path of Allâh ﷻ after the Maghrib salâh. We left for the station that very night because our train was scheduled to leave at 4am. The next morning, Hadrat delivered a short discourse in one of the nearby madrasahs. Thereafter, we retired to sleep at about 2am in the train coaches.

The train left the station at about 4:30am. On the way, we had to board a steamboat to cross a river. Our journey continued by train until we reached Dinajpur at 8pm. An ijtimâ' was organised here in the local school field. Hadrat took rest that night. He delivered a discourse the next morning. During the day jamâts were dispatched to make gusht in the locality. After Maghrib salâh, Hadrat delivered another discourse. The ijtimâ' was attended by very few people. A few jamâts got prepared to proceed in the path of Allâh ﷻ.

Rajshahi

On the morning of the 28th of Shawwâl, we left Dinajpur. We reached Natore Railway Station in the afternoon. From here we proceeded by car for Rajshahi. Rajshahi is about forty miles from Natore Railway station. This place is near the Indian and Pakistani border. We reached our destination at Ishâ time. Moulânâ Rahmatullâh had reached before us. He was busy addressing the gathering when we reached. Hence, Hadrat Moulânâ (Rahmatullâhi 'alaihi) took a rest.

The next morning Hadrat delivered a discourse. A professional engineer by the name of Dadabhai made every arrangement for

our needs and comfort. Here also a large crowd gathered to hear Hadrat's discourse.

We left Rajshahi at 10am on the 29th of Shawwâl for Natore Railway Station. We rested for a while at Natore masjid before proceeding for the station. At 1p.m. we boarded the train for Khulna. The students and Ulamâ of an Arabic Madrasah came to greet us at Jessore Station. Hadrat was very happy to meet them and requested them to join us at Khulna.

Khulna

We reached Khulna after performing the Maghrib salâh. Hadrat spent the night at the house of the trustee of the masjid adjoining Rani Lake. Kulna is the home of Moulânâ Abdul Azîz Sâhib, an experienced old worker of Bangal. An ijtimâ' was organised in the masjid. Many people attended. We stayed here for one day and two nights. Many jamâts proceeded from the ijtimâ' in the path of Allâh ﷻ.

On the 2nd of Dhul Qa'dah, we visited the house of Moulânâ Abdul Azîz Sâhib . We left for Dhaka by plane at 12:30pm. Our other companions spent the night at Jessore and reached Dhaka the next day by plane. In Dhaka, we attended the nikâh of the

sister of Hâjî Najmuddîn Sâhib. Thereafter, we proceeded to Kakrail Markaz.

Departure For Karachi

The plane on which reservations were made was scheduled to leave at ten o'clock. After some time, information was received that a jet was scheduled to arrive from Moscow. Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) told Hadrat Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi): "Brother! It is better to spend as less time as possible to reach our destination. The ordinary plane will take nine hours, whereas the jet will reach the destination in approximately three hours." Nevertheless, the jet was boarded at 12am for Karachi. It reached Karachi at 4am. Thereafter, Hadrat Jî proceeded to Makkî Masjid, Garden Road.

Hâfiz Mohammed Siddique Sâhib was expecting Hadrat Jî's jamâ'at (group) to arrive at this time. Bhai Yâ'qûb Sâhib and Ihsânul Haqq Sâhib also joined the group. D.M. Mâlik Sâhib came to meet them from Rawalpindi. Hadrat rested for a while. He delivered a discourse after the Fajr salâh. Thereafter, he rested again because he was exhausted. The Zohar salâh was performed after lunch. He spoke to some special friends after

'Asr salâh. He delivered another discourse after the Maghrib salâh.

Hadrat's schedule for these two days was very tight. On the third day, Moulânâ 'Ubaidullâh Sâhib (Rahmatullâhi 'alaihi) arrived from Delhi. He was advised to proceed to Saudi Arabia. Sultân Sâhib addressed the gathering after the 'Asr salâh. Hadrat addressed some special friends at Nazimabad. The 'Ishâ salâh was performed at Karachi Station. We boarded the Khaiber Mail Train for the next destination. An extra coach was attached for resting and meals.

The train reached Rohri Station the next morning. Thereafter, we travelled by car for an hour to reach Khairpurmiras. Hadrat addressed the ijtimâ' gathering for two hours. He rested after lunch and addressed a special gathering of friends after the 'Asr salâh. He delivered another discourse after the Maghrib salâh. Thereafter, the jamâts were dispatched to proceed to the path of Allâh ﷻ and we returned to Rohri Station.

Departure for Multan

We boarded the Shâhîn Express for Multan after performing the 'Ishâ salâh. We reached Multan on Thursday morning. After

taking some rest, Hadrat began his da'wah. He delivered a discourse after the Maghrib salâh. Many people of the city including a few Mewâtis attended the programme. Hâjî Mohammed Hârûn Sâhib was the host. We stayed in the madrasah adjoining Masjid Shâh Abdâlî. Hadrat rested after the night's discourse and tashkîl. He performed the Jumu'ah the next day and addressed the congregation.

We left Multan in the afternoon of the 8th of Dhul Qa'dah for Raiwind. We spent the night in Raiwind. The next morning we boarded the train for Kanunpur. We reached our destination at noon. We stayed at the local school. Many Mewâtis have settled in the area surrounding Kanunpur. A huge crowd had gathered by Zohar time. Hadrat delivered a discourse before the 'Asr salâh. After the discourse, he took the pledge of allegiance and despatched the jamâts. We spent the night here.

On the 19th Dhul Qa'dah, we left Kanqunpur for the house of Hâjî Afdal Sâhib in Qusoor. We rested here for a while and thereafter lunch was served. At midday, we left for Rawalpindi. We reached Rawalpindi just befor Maghrib. We proceeded to the home of Quraishî Sâhib after the Maghrib salâh. Hadrat addressed a gathering for about one hour and, thereafter, rested.

Departure for Thul

We left for Thul by car after breakfast on the morning of the 11th of Dhul Qa'dah. Thul is approximately a hundred miles from Rawalpindi. We reached our destination at 3pm. We stayed in a home near the local madrasah. The local people's life-style is very simple. They live in mud-structured homes and are very hard working. This made Hadrat extremely happy. People from Kohat, Peshawar, Nosherah, Swat, etc. came in large numbers. Most of the local Ulamâ were also present. Hadrat delivered a discourse which was translated into Pushtu. Everyone listened attentively.

The next day Hadrat delivered a discourse which was not translated. He addressed the college students after the Zohar salâh. After the 'Asr salâh, he spoke to special guests. He gave advices to jamâts proceeding in the path of Allâh ﷻ after Maghrib salâh. The programme ended with a du'â made by Hadrat . After 'Ishâ, Hadrat went to rest.

The next day after breakfast, we left by car for Rawalpindi. The entire day was spent in travelling. We reached our destination at 'Asr time. Quraishî Sâhib had organised a meeting with some special guests, but due to rain and heavy wind it was cancelled.

After performing the 'Ishâ salâh, we retired to sleep at Sadar Masjid. The rain continued throughout the night. The masjid was filled to capacity. Despite the lack of space and extreme cold, the ijtimâ' continued as normal. A message was received that Moulânâ 'Ubaidullâh Sâhib had reached Hijâz safely.

Departure for Lahore

Hadrat Jî (Rahmatullâhi 'alaihi) addressed a gathering of women after the Zohar salâh on the 14th of Dhul Qa'dah. He departed from Lahore after the Maghrib salâh. Supper was served at the home of General Shâhnawâz. He left for Raiwind after performing the 'Ishâ salâh. He delivered a discourse the next morning. People from different parts of the country had gathered to attend a three-day ijtimâ' at Raiwind. Hadrat's schedule over the ijtimâ' period was very tight. The ijtimâ' terminated on Hadrat 's du'â on the 23rd of March. Thereafter, the jamâts were dispatched to proceed in the path of Allâh ﷻ. Hadrat was extremely tired on that day.

The Raiwind Ijtimâ'

In most of the musjids of the city of Lahore, it was observed that after the 'Asr or Maghrib salâh a person would stand up and make

the following announcement very politely, "Brothers! Please be seated after the du'â. A talk on Dîn will be delivered."

The simplicity and sincerity in the announcement would force everyone to remain seated after the Imâm's du'â. Thereafter, a person from the jamât would address the gathering for about ten to fifteen minutes in simple language, without any formalities. The crux of his talk would be: "Our life in this world is temporary. We have to make such an effort in this short life-span that will save us from disgrace in the âkhirah."

His talk would affect the heart. The heart would desire that he continues his talk so that the conviction of the transitory nature of this worldly life could penetrate the heart. In the end of his talk he would say: "An ijtimâ' is scheduled to take place during the 21st, 22nd and 23rd of the current month near Raiwind. Advices will be given with regard to our success in the âkhirah."

Finally, the morning of the 20th dawned and the desire to attend the ijtimâ' increased. There was an eagerness to learn how to earn the felicity of the âkhirah. I prepared some friends to accompany me. We greeted the elders of our community before departure. They complained to us of not informing them earlier. We felt

ashamed of our engrossment in worldly activities to the extent that we could not meet them earlier.

We reached the station at 10pm. Thousands of people were standing patiently in the queue to purchase tickets. Finally, our turn came and we bought our tickets for 13 anas (one ana is equal to a sixteenth part of a rupee). We boarded the Karachi Express. The train left the station at 10:25pm. The train was packed to capacity. We covered the journey with great comfort. There was no pushing and jostling. The desire to sacrifice one's own seat for another existed.

We reached Raiwind Station at 11:15pm. The ijtimâ' ground was about 3 miles from the station. Several tents were pegged in the courtyard of a simple-structured masjid. The traffic to the ijtimâ' grounds was bumper to bumper. The students from Haily and Chiefs colleges came in buses. The masjid was packed to capacity. People rested for the remaining part of the night wherever they found place.

The amîr of tablîgh, Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) delivered a discourse for three hours on the morning of the 21st after the Fajr salâh. The crowd attentively listened to his discourse in pin drop silence. Every statement of

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his was a reality. He spoke sincerely. After all, the words of Allâh ﷻ and His Rasûl ﷺ must affect the heart.

Hadrat said: "Brothers! The human being makes two types of effort in this world. One effort is on worldly things and the other is on himself. When he makes effort on worldly things, for example houses, business, agriculture, employment, industries, then all his attention and energies are directed towards these mundane things. Consequently, he neglects himself. Effort on these things will be of no benefit after death. Such a person will be empty-handed on the Day of Qiyâmah. When he will observe the rewards of those who made effort on themselves, he will cry rivers of blood".

"Those who make effort on themselves and on their tongues, ears, eyes, hearts, etc. will be rewarded with a Jannah thousand times more valuable then this universe on the mere lowering of their gaze. For example, if your gaze fell on a strange woman while walking and, because of the fear of spiritual destruction, you turned your gaze away from her, then the fewards Allâh ﷻ will bestow on this act is unimaginable. If only one item from these rewards is made visible on this earth, then everyone will fight to acquire it."

These words affected the heart. A feeling of regret developed in the heart – we wasted our lives. What will happen to us if we carry on in this manner? Approximately, eight to ten thousand people gathered from far off places, bearing all types of difficulties solely for the pleasure of Allâh ﷻ.

Hadrat Moulânâ continued: "The angels form a circle from the earth until the sky around those who gather for the pleasure of Allâh ﷻ. In addition, they send peace on the gathering. May Allâh give us the ability to gather only for His Pleasure so that His Mercies can descend on the earth and the human being can enjoy peace of mind."

People from all lifestyles attended the ijtimâ' for the Pleasure of Allâh ﷻ. The gathering comprised of the rich and the poor, the young and the elderly, Arab and non-Arab, employers and employees, school, university and madrasah students. The different ethnic groups (Panjabs, Sindhis, Pathans and Bangalis) were present. Those who did not find place in the masjid made themselves comfortable outside. There was no exhibition hall and no colourful posters were displayed. A report of previous good deeds was not given to earn the applause of the public. There existed only one concern – How could we rectify ourselves. If we

rectify ourselves, then everybody else will be rectified. Everyone felt personally ashamed of his own negligence.

During the afternoon, ta'lîm was conducted in different groups. The reality and virtues of salâh and du'â were explained. The destruction of Qârûn and Hâmân was explained. Allâh ﷻ destroyed them because of their disobedience, despite their richness. On the other hand, it was explained that Allâh ﷻ made the Sahâbah ؓ successful because of their obedience, despite their poverty. The poverty and simplicity of Sayyidunâ Rasûlullâh (Sallallâhu 'Alaihi Wa Sallam) was also explained. The ta'lîm programme lasted for two hours. Thereafter, food was served. Some people had set up stalls to sell food.

Muftî Zainul'âbidîn Sahib of Lailpur delivered a discourse after the 'Asr salâh. Allâh ﷻ has blessed him with the power of speech. He explained many facts in a few minutes. His speech created a feeling of ecstasy in the audience. He said: "When a person makes effort of himself, he reaches a stage where Allâh Ta'âlâ becomes pleased with him. Allâh ﷻ then makes decisions (of favourable conditions) upon the actions of his limbs and the world falls at his feet. Today, we are chasing after the world, whereas the world is running away from us."

He explained the episodes of the Sahâbah ؓ in such a manner that it strengthened the îmân of the audience. He added: "When these pious personalities passed away, Sayyidunâ Rasûlullâh ﷺ used to perform their ghusal and bury them as quick as possible, lest the angels carry out this task. Sayyidunâ Rasûlullâh ﷺ used to walk on tiptoe when accompanying the janâzah of the Sahâbah ؓ. When he was asked the reason for doing so, he replied: "So many angels have descended from the sky that there is not sufficient place for me to place my entire foot on the ground".

An Arab guest addressed the audience after the Maghrib salâh. He spoke Arabic in an extremely sweet tone. The desire was he should speak uninterrupted in the language chosen by Allâh ﷻ and His Beloved Rasûl ﷺ. He clearly explained the difference aspects of Dîn for three quarters of an hour. His talk included topics such as justice, Islâmic social structure and the spread of Islâmic da'wah in other countries. His talk was translated for the benefit of the Urdu-speaking audience.

Thereafter, Moulânâ Mohammed Yûsuf Sahîb (Rahmatullâhi 'alaihi) addressed the gathering. The local 'Ulamâ from different schools of thought were present. Moulânâ was suffering from a bout of heavy cold. Despite this, he spoke uninterrupted. The love of Dîn made him unconcerned of everything else besides the

effort of Dîn. Nothing could prevent him from delivering the message of Dîn with full conviction. He addressed every gathering in the same manner. He said: "Namrûd used all his authority and power to stop the birth of Sayyidunâ Ibrâhîm ﷺ. Despite this, the command of Allâh ﷻ reigned supreme and Sayyidunâ Ibrâhîm ﷺ was born. In fact, he was nurtured in Namrûd's palace. No power on earth can stop the execution of the command of Allâh ﷻ".

He explained the incident of Hadrat Mûsâ ﷺ and Fir'oun. His explanation affected the hearts of the audience. On the one hand, the heart realized the helplessness of the creation and, on the other hand, the Majesty and Greatness of Allâh ﷻ filled the heart. It was only right for the audience to be affected by his discourse since his tongue was expressing the deep-rooted conviction of his noble heart.

He added: "If a false or evil person warns you that a certain group or individual intends harming you and your wealth, then, despite his evil and falsehood, you will take precautionary measures to safeguard yourself and your wealth. However, why don't we have yaqîn (conviction) on the warnings of the Nabî of Allâh ﷻ, whom we believe to be the true prophet, when he warns us that this world is not even equal to a wing of a mosquito in the sight of

Allâh ﷻ; nay not even equal to the value of a dead kid. We should prepare for the permanent and real life of the âkhirah, otherwise we will regret at the time of death. The reason for this negligence is that the life and wealth of this world is seen and observed, whereas the life the âkhirah is hidden and unseen. Îmân means to believe in the unseen. If îmân is brought after observing the unseen, then such îmân will not be of any benefit." His discourse ended at mid-night.

Thereafter, people of different languages, colours and ages stood shoulder to shoulder without any distinctions in front of Allâh ﷻ to perform the 'Ishâ salâh. The Imâm performed the salâh in pin-drop silence. I awoke the next morning at 4am, Allâhu Akbar! only to find many people on all four sides engaged in Tahajjud salâh. It is a great pleasure to stand in salâh at this time of the night!

A discourse was delivered after the Fajr salâh on the morning of the 22nd. Ta'lîm was conducted in the afternoon. After the 'Asr salâh, a graduate from Aligarh University addressed the audience. Thereafter Moulânâ Mohammed 'Umar Sâhib (Rahmatullâhi 'alaihi) delivered a discourse. He very skilfully addressed the audience. He impressed on the hearts of the audience many facts

in a short span of time. His tongue naturally expresses the greatness of Allâh ﷻ.

Briefly, in this manner these spiritually replete three days of the ijtimâ' continued. A continuous reminder was given – we should blame ourselves for our current deterioration. Everything will be rectified if we rectify ourselves.

On the last day, jamâts were formed of those persons who were prepared to proceed in the path of Allâh ﷻ for the purpose of self-reformation. These groups comprised of eight to twelve individuals. Approximately a hundred groups were prepared. These groups were sent to make a spiritual effort in various parts of the country. An amîr (responsible person) was appointed in every group. Each person carried his own bedding and bore his own expense. The concern was self-rectification and conveying the message of Allâh ﷻ to His servants. This scene was so soul nourishing that several discourses would not have had such an affect.

The ijtimâ' terminated with the du'â of Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi). Duâ was made in its true sense for the forgiveness of sins, success in the âkhirah, spread of Dîn and guidance of the whole of mankind. Every eye teared,

every tongue moved to say âmîn and every heart was affected. In short, only one cry developed in the heart - our passed lives were spent in negligence, we are immersed in sin, we are an embodiment of evil, O Allâh! Please forgive us and guide us to Your path. In this fashion this blessed ijtimâ' terminated during the course of the afternoon of the 22nd.[31]

Hadrat Jî falls Ill

The toll of such a lengthy journey and tiring effort would cause even a healthy person to fall ill. Consequently, Hadrat Jî (Rahmatullâhi 'alaihi) suffered from fatigue, constipation, cold, cough and pain in the back. Doctor Aslam Sâhib examined Hadrat on the morning of the 24th of March and advised him to take treatment. Hadrat accepted the advice. The doctor injected him and prescribed some medicine. Hadrat rested for a while after eating breakfast.

After a while, the concern for Dîn predominated and he immediately proceeded to address a gathering of experienced workers. His address lasted for an hour. Thereafter, he urged them to submit their names for making an effort in other countries of the world. He personally wrote down the names of those who

[31] The account of this ijtimâ' was taken from "Shihâb", Lahore, 4th April.

were prepared to go abroad. Most of those present submitted their names. Two hours were spent in recording them. Finally, du'â was made.

After lunch, Hadrat rested, but was unable to sleep. The Zohar salâh was delayed. Thereafter, Hadrat proceeded for Lahore. He stayed at Bilâl Park Masjid. He delivered a discourse after the Maghrib salâh on the request of the brothers of Lahore.

He proceeded for Nârwâl on the morning of the 25th of March after breakfast. He reached there in the evening after a day's long journey. An ijtimâ' was organised here. The Mewâtis from Sialkot came to attend the ijtimâ'. Hadrat was still ill. A toothache aggravated the pain. It became difficult for him to speak. Hakîm Diyâuddîn Sâhib of Sargodha prescribed some herbal treatment. Hadrat experienced some relief through this treatment.

Hadrat delivered a discourse after the Zohar salâh and people pledged their allegiance to him. The next day, he left for Gugranwala by car. He performed jum'ah here and delivered a discourse. He returned to Lahore that night. A two-day ijtimâ' was scheduled to take place here.

At Raiwind

The brothers of Raiwind brought Hadrat back on the 27th of March. He participated in the mashwarahs and met brothers on an individual basis. Hakîm Sâhib continued treating him. His return ticket for the 31st March was purchased. He was scheduled to leave for Lahore on Wednesday, spend Thursday at Sahâranpûr and reached Nizâmuddîn by Friday. However, the responsible brothers of Raiwind requested Hadrat to extend his stay for a further two days. Hadrat accepted their request without consulting Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi). Hence, the departure was delayed for Friday, instead of Wednesday. This decision was very difficult to accept, but predestination took its course.

Hadrat ascended the mimbar (pulpit) after having breakfast on the 28th of March. He said: "I am not feeling well. In fact, I find it difficult to speak. Nevertheless, because of an urgent need, I am addressing you. Listen very carefully to what I am going to say." He then addressed all the brothers by their name. He continued, "Sayyidunâ Rasûlullâh ﷺ prepared this ummah with great difficulty. This ummah will disunite when feelings of patriotism and group solidarity ('asabiyah) are kindled. Much destruction was caused to Madînah Munawwarah after the demise of

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Sayyidunâ Rasûlullâh ﷺ, many lives were lost in battles such as Jamal, Siffîn and Karbala." At this point, Hadrat explained many events to illustrate the rise and fall of nations and what were the causes of disunity. He also explained many examples from the lives of our pious predecessors, illustrating their sublime character, their love and giving preference to others.

He then mentioned the following with regard to Hadrat Shaikhul Islâm Moulânâ Madanî (Rahmatullâhi 'alaihi), "Once Hadrat Madanî and Hadrat Râipûrî were present at the house of Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihi). The condition in the Indo-Pak subcontinent was chaotic and people were migrating to Pakistan. Someone asked Hadrat Madanî: "Hadrat! The Muslims are being killed. What should we do?" Hadrat replied: "Whoever desires wealth, worldly honour and power should proceed to Pakistan. My brother is insisting that I return to Madînah Munawwarah, but I wish to sacrifice my life for this ummah here." Hadrat Jî (Rahmatullâhi 'alaihi) and all those present cried at this point.

Thereafter, he addressed the experienced workers by their names and scolded them for their negligence. He then called upon them to submit their names for proceeding for four months in the path of Allâh ﷻ. All of them responded to this call. A mashwarah was

held for two hours thereafter wherein none was permitted to return home.

Hadrat Jî's health was deteriorating, but he kept himself engaged in dawah. He was unable to sleep for most of the night because of excessive coughing. He delivered a discourse on the morning of the 30th of March, gave advices to those proceeding in the path of Allâh ﷻ and despatched the jamâts of experienced workers. Miyânjî Abdullah Sâhib and Miyânjî 'Abdurrahmân Sâhib kissed the forehead of Hadrat Jî at the time of their departure.

Everyone wanted Hadrat Jî to take a rest after the mashwarah was conducted, but Hadrat started meeting people on an individual basis. Moulânâ 'Abdul Azîz Sâhib, Moulânâ Suhail Sâhib and Abdul Muqît Sâhib took his permission to translate and vowelise the Hayâtus Sahâbah. Nevertheless, Hadrat's uneasiness continued to increase. He always told Qârî 'Abdurrashîd Khorajwî after making istinjâ and wudhû, "We have to return to Hindustan (India). The work has increased tremendously there. These people will carry on the effort here."

Arrival at Lahore

Hadrat proceeded from Raiwind to Lahore on the 1st of April after the Zohar salâh. He reached Bilâl Park before the 'Asr salâh. He drank a cup of tea, performed wudû and read his 'Asr salâh with jamât in the masjid. Thereafter, he addressed a group of special guests and 'Ulamâ until the time of Maghrib. He engaged himself for a long time in awwâbîn salâh after Maghrib. Hadrat was quite exhausted by now and rested for a while.

When some prominent guest arrived, he sat on his bed and addressed them for half an hour. Qârî 'Abdurrashîd Sâhib offered him black tea. He refused at first, but drank it later on. He ordered that the guests be served tea. When they departed, some responsible workers of Lahore arrived. They said: "Hadrat! The masjid is packed to capacity. Please address the audience." Hadrat replied: "The discourse of Moulwî 'Umar Sâhib is sufficient." Nevertheless, these responsible brothers insisted by saying: "The final address and du'â should be yours. It is not known whether you will return or not. Tomorrow you are departing." Hadrat said: "I am feeling too weak to address the audience today." He then asked Moulânâ In'âmul Hasan Sâhib what to do. Moulânâ In'âmul Hasan Sâhib replied: "Do not address the audience if you are feeling too weak."

Some Hints

Miyânjî 'Îsâ and Quraishî Sâhib helped Hadrat to get up. Hadrat said: "Brothers I have reached my destination." Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) replied: "Not as yet. Effort has to be made in the different countries of the world. The state of affairs in Russia and America has to be changed. Islâm has to spread in India." Hadrat replied: "The policy has been proposed. Those engaged in the effort will continue adopting the policy."

He then asked: "What was the age of Hadrat Moulânâ Mohammed Ilyâs Sâhib?" Moulânâ In'âmul Hasan Sâhib replied: "Sixty-three." He again asked: "And that of Sayyidunâ Rasûlullâh ﷺ?" Moulânâ replied: "Sixty-three." He asked a third time: "And that of Hadrat 'Umar ؓ?" Moulânâ replied: "Sixty-three." Hadrat then added: "My age is forty-eight or forty-nine. This is sufficient for me." Then he said after some time: "Sixty-three is correct." On this Moulânâ In'âmul Hasan Sâhib replied: "This is not a matter of mashwarah. A person will depart from this world on his appointed time."

Thereafter, Hadrat proceeded to deliver a discourse. He asked Moulwî Shamsuddîn Sâhib who was seated in front: "Have you migrated from India." Moulwî Shamsuddîn Sâhib observed

silence. Hadrat then remarked: "In that case Hadrat Shaikhul Hadîth is sufficient for that area."

Last Moments

A chair was placed near the mihrâb because of the rain and cold weather. A huge crowd had gathered inside the masjid. Hadrat Moulânâ commenced his discourse. His tone was low and with great difficulty he spoke for an hour. He felt uneasy and perspired profusely during the discourse. He wiped the sweat with a cloth. Sometimes he removed his topi from his head and, at other times, he replaced it. It became difficult for him to sit in one position. Thereafter, Qâdî Abdul Qâdir Sâhib approached him and whispered in his ears: "You are not feeling well. Terminate your discourse and take a rest." Hadrat Moulânâ replied: "In that case no tashkîl will be made." Consequently, he made tashkîl for about thirty minutes. He made du'â for those who submitted their names.

He performed the nikâh of the son of 'Abdul Hamîd Sâhib Bôri after the tashkîl. He gave some advice regarding nikâh and terminated the programme with a du'â. Finally, he returned to his room. As he approached the home of Bhâi Yâ'qûb Sâhib he said: "Please support me." After saying this, he fell down

unconscious. Ihsân Quraishî cried out for help. Bhâi Yâ'qûb Sâhib and Qârî 'Abdurrashîd Sâhib hastened to help. They carried Hadrat Moulânâ and placed him on the bed. His pulse ceased to beat and he perspired profusely. After some time he regained his conscious. He asked: "What had happened to me?" Qârî 'Abdurrashîd Sâhib replied: "Intense heat caused you to faint." Thereafter, Hadrat Moulânâ lost his conscious for the second time.

The student of Hakîm Diyâ Sâhib, Hakîm Ahmad Husain Sâhib gave Hadrat some medicine to drink with milk. This caused Hadrat to feel much better. Immediately, Quraishî Sâhib with the mashwarah of Doctor Aslam Sâhib called for Hâjî Mohammed Afdal Sâhib and a very experienced heart specialist of Lahore, Doctor Diyâuddin Sâhib. The doctor arrived in about thirty minutes. After examining Hadrat, the doctor said: "Hadrat suffered a very severe heart attack. It is a miracle to survive such an attack. His urine is clear. He should immediately be admitted to hospital. He should not make any movement. He should make tayammum instead of wudû and perform salâh by signs.

A cloth was placed over Hadrat. The perspiring decreased, but he developed a fever. He continued saying: "I am experiencing a burning feeling in my chest." Hakîm Sâhib also gave him some

medicine. He fell asleep for a while. He then said: "Purify me so that I can perform my 'Ishâ salâh."

It was a difficult task to purify Hadrat without causing any movement to his body. Nevertheless, Qârî 'Abdurrashîd Sâhib said: "Allow me to purify Hadrat without causing his body to move." Consequently, Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) gave his consent.

The time was 2:30am. Hadrat was purified, tayammum was made, and he performed the 'Ishâ salâh by making signs with jamât. He then said: "I will not sleep now. After performing the Fajr salâh, I will rest." Qârî 'Abdurrashîd Sâhib assured him: "Hadrat! Take a rest. We will awaken you for the Fajr salâh." The doctor injected Hadrat to induce sleep. Consequently Hadrat slept. On hearing the Fajr adhân, he said: "Make quick arrangements for me to perform the Fajr salâh." After the Fajr salâh, Hakîm Sâhib gave Hadrat some medicine to drink with milk. Thereafter, he slept for about two hours.

On awakening, Hadrat requested for tea After drinking two cups of milk tea, he asked for water. He was given some pan to eat. He then remarked: "We should return to India. We should not delay today's booking." Qârî 'Abdurrashîd Sâhib replied: "Yes,

Hadrat! However, you should take a rest today. Arrangements will be made for our departure tomorrow. The doctor will also give his consent." He added: "In that case Quraishî Sâhib will request me to deliver another discourse." Qârî 'Abdurrashîd Sâhib replied: "None will request you to deliver a discourse." Hadrat said: "He will bring special guests and request me to speak to them or I may wish to speak to them." Qârî 'Abdurrashîd Sâhib replied: "I will not allow anyone to enter the room."

Mufti Zainul 'Abidin Sâhib arrived. Hadrat Moulânâ said to him: "People have said that I suffered a heart attack. I have no 'heart', so how I have suffered an attack!" Qârî 'Abdurrashîd Sâhib kindly requested the visitors to depart so that Hadrat could take a rest. Hadrat rested until 10am. Once again Doctor Diyâuddîn Sâhib examined Hadrat and remarked: "By the Bounty of Allâh ﷻ, Hadrat 's condition is improving." Doctor Aslam Sâhib administered his prescribed medicine. Hadrat went to relieve himself at 12am. He then requested for tea. The doctor suggested that he should be given milk tea and toast bread to eat. Hadrat ate a pan as well. He then said: "People have understood this to be a heart attack. Nevertheless, I am experiencing great comfort. However, I am concerned about the âkhirah. How will I fare there"? After this, Hadrat took a rest.

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A telegram was sent to Sahâranpûr with the message that Hadrat would return after taking a few days of rest. Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) requested Hadrat's permission to take a bath. The adhân for Jumu'ah salâh was called out after Moulânâ had taken a bath. Hadrat opened his eyes and said: "Make preparations for me to perform the Zohar salâh."

Doctor Aslam Sâhib gave Qârî 'Abdurrashîd Sâhib some tablets to administer at intervals of half an hour. Qârî Sâhib placed them in his pocket with the intention of administering them after the Jum'ah salâh. While he was on his way to perform the Jum'ah salâh, Quraishî Sâhib asked him: "Have you administered the tablets?" He replied: "I will administer them after Jumu'ah salâh." "Quraishî Sâhib insisted that they be administered immediately.

Qârî Sâhib gave Hadrat two tablets to drink with milk. Hadrat was reluctant to drink them at first, but finally with great difficulty, he swallowed them. He had another bowl of milk. This was the last drink of his earthly life.

Meeting with Allâh ﷻ

Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) was appointed to perform the Jumu'ah salâh. Before the khutbah commenced, Quraishî Sâhib called for Doctor Aslam from the coutyard of the masjid. Qârî 'Abdurrashîd indicated to him that Doctor Aslam Sâhib will come after the salâh. At that time, Hadrat was experiencing difficulty in breathing. On the completing of the salâh. Qârî Khudâ Baksh called out: "Doctor Sâhib! Muftî Sâhib! Qâdî Sâhib! Please respond immediately!"

Responsible brothers responded immediately. Hadrat was experiencing great difficulty in breathing. Hâfiz Siddique Sâhib said: "Excessive phlegm is the cause." Doctor Aslam ordered that Hadrat be admitted to hospital for oxygen. Qâdî Sâhib requested Hadrat to recite the Holy Qur'ân. Hadrat requested others also to recite the Holy Qur'ân. He also requested for the oxygen to be brought to his room, because of the presence of female nurses at the hospital. Doctor Aslam explained that it would be difficult to bring the machines here. Muftî Sâhib also assured Hadrat that arrangements would be made for no female nurses to be present.

When Bhâi Bashîr Ahmed Sâhib entered the room, Hadrat was reciting, "Rabbiyallâh," "Rabbiyallâh." (Allâh is my Rabb, Allâh is my Rabb). Hadrat lifted his index finger and recited the following words aloud: "Lâ ilâha illalâh wahdaho anjaza wa'dahu wa nasara abdahu." (There is none worthy of worship besides Allâh, the One. He fulfilled His promise and helped His servant). He also recited the Kalimah Shahâdah aloud. Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) gave his consent to admit Hadrat to hospital.

Hadrat was immediately carried and carefully placed to lie on the back seat of Quraishî Sâhib's car. Moulânâ Mohammed Ilyâs Sâhib sat with him. Qârî 'Abdurrashîd Sâhib, Muftî Sâhib and Bhâi Bashîr Ahmad Sâhib sat in Doctor Gulzâr's car. They left earlier to make necessary arrangements at the hospital. Thereafter, the car in which Hadrat was, left for the hospital.

After covering some distance, Hadrat asked: "How far is the hospital?" Doctor Sâhib replied: "We have covered half the distance." Hadrat continued reciting the kalimah in a soft tone; 'lâ ilâha' was heard clearly and he paused before reciting 'illallâh.' Suddenly Hadrat's speech began slurring, his eyes petrified and his tongue locked between his teeth. His mouth and nose was covered with foams of saliva. Moulânâ In'âmul Hasan Sâhib

began reciting Sûrâh Yâsîn and Hadrat's blessed soul departed from his physical body. Innâ lillâhi wa innâ ilaihi râji'un. (To Allâh do we belong and to Him we return).

After Demise

Hadrat now got an opportunity to rest peacefully after a sacrifice of twenty-one years in the path of Allâh ﷻ. Moulânâ In'âmul Hasan Sâhib ordered the driver to return to the masjid. Doctor Aslam, however, suggested that it would be better to give Hadrat oxygen and then observe the result. Consequently, Hadrat was taken to the hospital.

Doctor Munîr Sâhib immediately gave Hadrat oxygen. He injected Hadrat and massaged his heart with the hope that Hadrat would make some movement. After five minutes, he again checked Hadrat's pulse. He then said: "Hadrat has passed away."

Everyone began crying. Hâfiz Siddique Sâhib cried uncontrollably. Qârî 'Abdurrashîd Sâhib wiped off the foams of saliva that covered Hadrat's nose and mouth. Moulânâ In'âmul Hasan Sâhib said to Bhâi Bashîr: "Let us immediately return to Bilâl Park lest a post-mortem be carried out. Doctor Munîr Sâhib arranged for an ambulance to take Hadrat's janâzah to Bilâl Park.

Ghusal and Khafan

The news of Hadrat's demise had already reached Bilâl Park. Hadrat's janâzah was placed in the madrasah in front of the masjid. Moulânâ In'âmul Hasan Sâhib ordered that the ghusl be given as soon as possible. Bhâi Ya'qûb Sâhib presented his ihrâm sheet for the kafan. Another new roll of cloth was also brought. Qârî Abdurrahîm Sâhib of Karachi prepared the kafan.

Hadrat was given ghusl after 'Asr salâh in one of the classrooms of the madrasah. Miyâjî Abdullâh of Raiwind performed Hadrat's ghusl. Thereafter, Hadrat was shrouded. A long queue of people had formed before the Maghrib salâh to pay their last respects to Hadrat.

Moulânâ In'âmul Hasan Sâhib arrived after the Maghrib salâh. Qârî 'Abdurrashîd Sâhib asked him: "Is Hadrat going to be taken to Delhi?" Moulânâ replied: "Brother! Do not act rashly. Let us consult Muftî Sâhib." Hadrat Jî (Rahmatullâhi 'alaihi) said on the demise of Hadrat Râipûrî (Rahmatullâhi 'alaihi): "Bury me where I die." Nevertheless, he made this request because of the difference of opinions that existed regarding the burial of Hadrat Râipûrî (Rahmatullâhi 'alaihi).

Hâfiz Siddique Sâhib suggested that Hadrat Shaikhul Hadîth Sâhib should be consulted regarding the place of burial. The brothers of Lahore insisted that Hadrat should be buried alongside Moulânâ Ahmed Alî Sâhib Lahorî (Rahmatullâhi 'alaihi). Some suggested Raiwind, while others suggested Bilâl Park. Those from Nizamuddîn and the elderly Miyâjîs of Raiwind suggested that Hadrat should be buried in Nizamuddîn.

Muftî Zainul 'Âbidîn Sâhib had already announced Hadrat's demise on radio.. Hadrat Shaikhul Hadîth was also informed at Sahâranpûr by telephone. With regard to the place of burial, Hadrat Shaikh (Rahmatullâhi 'alaihi) replied: "If possible, bring the janâzah to Nizamuddîn, otherwise the burial should take place at Raiwind." Munshî Bashîr Sâhib and Bhâi Mohammed Hârûn Sâhib were also informed of Hadrat's demise.

Janâzah Salâh at Lahore

Everyone accepted the suggestion of Hadrat Shaikhul Hadîth Sâhib (Rahmatullâhi 'alaihi). Arrangements were made to transport Hadrat's janâzah to Delhi from Lahore Airport at 12pm. That night after 'Ishâ salâh, many people from different schools of thought came to offer their condolences. 'Allâmah Moudûdî also arrived with a few of his friends. He told Moulânâ In'âmul

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Hasan expressing much regret: "The Muslim Ummah has suffered a great loss."

At 9pm, the janâzah was brought outside. It took twenty minutes to arrange the rows of the janâzah salâh. A gathering of sixteen thousand people under the imâmat of Moulânâ In'âmul Hasan Sâhib performed the janâzah salâh.

Initially, the janâzah was placed in the home of Hâjî Bashîr Ahmad Sâhib. At a later stage, the janâzah was lifted and placed in the madrasah because of the large gathering wishing to pay their last respects.

At 11pm, Hadrat Moulânâ Abdul Azîz Sâhib, khalîfah (representative) of Hadrat Moulânâ Abdul Qâdir Sâhib Râipûrî (Rahmatullâhi 'alaihi), arrived. He intended to perform the janâzah salâh. This time, under his imâmat, a gathering of five thousand people performed the janâzah salâh. At 12pm, Hadrat's janâzah was taken to the airport.

Arrival at Delhi and Burial

Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi) advised those present regarding the effort for quite some time at the

airport. Hadrat's janâzah was placed in the plane near the engine. Seven persons boarded the plane: Moulânâ In'âmul Hasan Sâhib, Moulânâ Mohammed 'Umar Sâhib Pâlanpûrî, Moulânâ Mohammed Ilyâs Sâhib, Miyâjî Mohammed Ishâq Sâhib, Hâfiz Ahmad Mominji and Qârî 'Abdurrashîd Sâhib. On this occasion, Moulânâ In'âmul Hasan Sâhib remarked: "Everyone has a partner besides myself."

The plane took off at 1:25am and reached Delhi Airport at 2:30am. Moulânâ Mohammed 'Umar Sâhib conducted ta'lîm from Hayâtus Sahâbah during the course of the entire journey.

Many brothers were waiting with their vehicles for quite some time at the airport. Hadrat's janâzah was placed on a truck. Moulânâ In'âmul Hasan Sâhib and his colleagues were transported to Nizamuddîn by car. Hadrat's janâzah reached Nizamuddîn at about 3:30am. His janâzah was placed in front of the guest room opposite the msjid. People had queued up to pay their last respects.

Hadrat Shaikhul Hadîth Sâhib, Moulânâ Mohammed Hârûn Sâhib and Munshî Bashîr Ahmad Sâhib reached Nizamuddîn at 4:45am. Hadrat Shaikh (Rahmatullâhi 'alaihi) sat on the right side of

Hadrat's janâzah, while Bhâi Mohammed Hârûn Sâhib sat towards the leg side.

Hadrat Shaikh (Rahmatullâhi 'alaihi) ordered that the grave be dug on the right – hand side of Hadrat Moulânâ Mohammed Ilyâs Sâhib's grave. People began digging before Fajr salâh. Thereafter, the Fajr salâh was performed. Hadrat Shaikh (Rahmatullâhi 'alaihi) returned to sit near the janâzah after the salâh.

People, especially from Mewât, started gathering. Moulânâ As'ad Sâhib, Muftî Atîqurrahmân Sâhib and other prominent Ulamâ also arrived before the janâzah salâh. At 10am, the janâzah was placed in the room so that Hadrat's mother and other near female relative could pay their last respects. After a while, the janâzah was taken out through another door towards Chunsath Khambe kî Imârat. An extraordinary huge crowd accompanied the janâzah. Everyone desired to carry the janâzah.

The rows were formed for the janâzah salâh. Hadrat Shaikhul Hadîth Sâhib (Rahmatullâhi 'alaihi) led the janâzah at the request of Moulwî Mohammed Hârûn Sâhib. Very long rows were formed. The rows stretched from the masjid until Chunsath

Khambe. The janâzah was brought back to the markaz after the janâzah salâh.

Moulânâ Mohammed 'Umar Sâhib Palanpûrî (Rahmatullâhi 'alaihi) delivered a discourse. Moulânâ As'ad Madanî Sâhib also said a few words of advice. Thereafter, Hadrat Shaikhul Hadîth Sâhib requested Moulânâ Fakhrul Hasan Sâhib (Rahmatullâhi 'alaihi) of Dârul Ulûm Deoband to announce that Hadrat Moulânâ Mohammed Yûsuf Sâhib's colleague, Moulânâ In'âmul Hasan Sâhib will assume the responsibility of steering the effort with mashwarah. However, the spiritual status of Hadrat Moulânâ Mohammed Yûsuf Sâhib will be reached by those who will make an effort.

After this announcement, Moulânâ Mohammed 'Umar Sâhib urged those present to submit their names to proceed in the path of Allâh ﷻ. While those present submitted their names, the janâzah was brought. Hâfiz Siddique Sâhib and others lowered the body into the grave. Qârî Mohammed Rashîd Sâhib Khurjawî and Maqbûl Husain Sâhib received the body in the grave and finally, placed Hadrat to rest, facing the qiblah on the right – hand side. The masjid echoed with the phrases of shahâdat and bismillâhi 'ala millati Rasûlillâh ﷺ.

Thereafter, Hadrat Shaikhul Hadîth Sâhib ordered the grave to be closed. Firstly, stones were placed to protect the body. Multani sand was used to close the gaps in between the stones. The gathering began reciting the ayah, Minhâ Khalaqqnâkum, aloud. It took about two hours to fill the grave with sand. People brought sand from outside when the sand around the grave got exhausted. The burial was completed exactly at 12am.

Hadrat (Rahmatullâhi 'alaihi) was survived by one son, Moulwî Mohammed Hârûn Sâhib and many other relatives. May Allâh ﷻ bless them in their lives. Âmîn.

CHAPTER TEN

ADVICES OF HADRAT JÎ (RAHMATULLÂHI 'ALAIHI)

Six Qualities (Points) of Tablîgh

On the occasion of the ijtimâ' of Nahtôr, Hadrat Jî (Rahmatullâhi 'Alaihi) said: "Only six points will be discussed in tablîgh as long as we live. A seventh point will not be added." He then explained each point as follows:

Kalimah

The first part of the kalimah is 'Lâ ilâha illallâh'. What is the object of 'Lâ ilâha illallâh'? The object is the changing of yaqîn (conviction). The yaqîn of things should be removed from the heart and replaced with yaqîn of Allâh ﷻ.

The second part is Mohammadurrasûlullâh ﷺ. Our condition should be in accordance with the sunnah (way of Sayyidunâ Rasûlullâh ﷺ). Our yaqîn will develop according to the extent of da'wah we give towards it. Similarly, yaqîn will be established in the heart according to the extent of repeating the kalimah with attention and reverance in solitude.

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Salâh

Salâh is a practical exercise of what was briefly acknowledged in the kalimah. The object of salâh is to create the desire to fulfil the command of Allâh ﷻ, according to the sunnah of Sayyidunâ Rasûlullâh ﷺ, in every condition, time and place. In salâh, every movement is controlled by the command of Allâh ﷻ. Similarly, every movement outside salâh should be controlled by the command of Allâh ﷻ. salâh will reform our lives to the extent we give da'wah towards it and to the extent we make an effort to rectify it.

Ilm and dhikr (Knowledge and Remembrance of Allâh ﷻ)

Ilm means "to know". The object of knowledge is to create a desire to know the command of Allâh Ta'âlâ in every occasion and condition, according to the sunnah of Sayyidunâ Rasûlullâh ﷺ. The sacrifice of wealth, life and home is a prerequisite to create a genuine desire for this knowledge.

Dhikr means to create a mental contemplation of the omni-presence of Allâh ﷻ. To create this quality, dhikr should be practised punctually in solitude with complete concentration.

Besides this, the masnûn 'adhkâr of every occasion should be recited.

Ikrâm (Honouring Others)

Ikrâm means fulfilling the rights of other human beings. In fact, to give them more than their right and abstain from demanding one's own right from anyone.

Correction of Niyyah (Intention)

To correct one's intention before commencing an action and scrutinise it (find faults in it) after the action.

Tablîgh (Propagation)

To make an effort to practise those a'mâl towards which one invites others. To achieve this, the first step is to spend four months in a lifetime. During those four months, a person should sacrifice his life and wealth for the pleasure of Allâh ﷻ, to fulfil the needs of Dîn by travelling from one continent to another, from one city to the next. Over and above this, all those actions should be shunned which do not have any Dînî or worldly benefit.

The Application of Knowledge

One is to search for true knowledge and the other is the correct application of this true knowledge. If true knowledge is acquired, but its application is incorrect, then this is also devastating. As far as true knowledge is concerned, three types of effort have to be made. Firstly, to make one's yaqîn (conviction) according to this knowledge. Secondly, to make one's 'amal (actions) according to this knowledge and, thirdly to spread this yaqîn and 'amal throughout the world.

In the time of Sayyidunâ Rasûlullâh ﷺ, when initially an effort was made on these three aspect of knowledge, the batil (evil) forces of Rome and Persia were crushed to pieces. Finally, when Dajjâl will show his strength which will be much more than the strength of today's super powers, Hadrat 'Îsâ and Mahdî ('Alaihimas Salâm) will make an effort on this 'ilm exactly as Sayyidunâ Rasûlullâh ﷺ made to crush Dajjâl's strength.

The Reality of Salâh

Salâh is a combination of the a'mâl of nubûwat (practices of prophethood). We are ordered to perform salâh in the masjid by disengaging and distancing ourselves from worldly engagements. In salâh, besides physical disengagement from worldly activities like trade, etc, mental engagement in worldly activities is also prohibited. The call of hayya'alal falâh (come towards success) summons us to execute an 'amal which has no connection with worldly engagements whatsoever. This continuously revives the yaqîn (conviction) that the basis of success is only the a'mâl of nubûwat. Furthermore, the zeal and attachment of those who have yaqîn on the a'mâl of nubûwat is self explanatory.

What is Required from the 'Ulamâ'?

"We do not want to involve those teaching Bukhârî Sharîf in the direct teaching of attahiyyât. However, the teaching of attahiyyât should also be given its due importance as the teaching of Bukhârî Sharîf, because both are connected to the knowledge of nubûwat. He who considers the teaching of attahiyyât as unimportant is harming himself. Furthermore, we wish that the teaching of attahiyyât should be under the supervision of those who are proficient in the teaching of Bukhârî."

Additional Advices

1. "When you listen to the recitation of the Qur'ân Sharîf, then think: Allâh ﷻ is addressing me. When you read or listen to the Ahâdîth, then think: Sayyidunâ Rasûlullâh ﷺ is addressing me."

2. "Do not prepare people to attend ijtimâ's for the sake of meeting me or to request me to make du'â for them. Instead, prepare them to come for the sake of pleasing Allâh ﷻ, receiving rewards in the âkhirah and becoming inviters to the Dîn."

   Comment: Probably this is the reason why, if Allâh ﷻ wills, the work of tablîgh and da'wah will remain permanent. This work is not based on personalities as other groups are.

3. Hadrat Jî (Rahmatullâhi 'Alaihi) once addressed the Mewâtis as follows: "Many amongst you only come with the intention of visiting and meeting me. Understand the greatness of this effort. Allâh ﷻ has placed confidence and love for me in your hearts because of this effort. Sacrifice your lives, wealth and time for this effort. Develop a bond of love for this effort. My existence is temporary."

4. "If you fulfil the right of involvement in this effort, then those powers who possess atom and hydrogen bombs will become your slaves with all their weapons. To fear the atom and hydrogen bombs is tantamount to the fear of the idolators for their idols."

5. "The birth of a paternal grandson in our family is a sign that the time of the paternal grandfather's death is close. Consequently, Hadrat Moulânâ Mohammed Ilyâs Sâhib (Rahmatullâhi 'Alaihi) remarked on the occasion of the birth of my son, Hârûn: "The time of my demise is near." Similarly the time of my death is near because of the birth of Moulânâ Hârûn's son."

Last Advices

1. Hadrat Jî (Rahmatullâhi 'Alaihi) once addressed a gathering of special friends on the afternoon of the 27th of Dhul Qa'dah as follows: "I desire that the work of tablîgh should continue here in Pakistan and India so that I could reside in Madînah Tayyibah."

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"Hadrat! You are fifty years of age. You are sleeping at odd hours and delivering long discourses!" On this, Hadrat Jî (Rahmatullâhi 'Alaihi) remarked: "I have reached my destination." Moulânâ In'âmul Sâhib replied: "We still have to fight the forces of the disbelievers for Islâm to spread." Hadrat Jî said: "The policy has been proposed. Others will implement it."

3. Hadrat Jî (Rahmatullâhi 'Alaihi) asked the following question when he suffered a heart attack in Lahore: "Have the jamâts been dispatched?" He was informed that the jamâts have already left for their destination. On this he remarked: "Despatch jamâts in every direction. This was the order of Hadrat 'Umar ﷺ."

4. The last words uttered by Hadrat Jî (Rahmatullâhi 'Alaihi) were the following phrases:

لا الــه الا الله, الحمد الله الذى اَنْجَزَ وَعْدَهُ, لا اله الا الله محمد رسول الله,

الله اكــبر, الله اكــبر, الحمــد الله الذى اَنْجَزَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ

الأحْزَابَ وَحْدَهُ, لا شَيْءَ قَبْلَهُ وَ لاَ بَعْدَهُ, لاَ شَيْءَ قَبْلَهُ وَ لاَ بَعْدَهُ, لاَ شَيْءَ قَبْلَهُ وَ لاَ بَعْدَهُ.

There is none worthy of worship but Allâh. All praises belong to Allâh. He fulfilled His promise. None is worthy of worship but Allâh. Mohammed is His prophet. Allâh is the greatest. All praises belongs to Allâh. He fulfilled His promise, helped His servant and He alone defeated the armies of the enemy. There is nothing before and after Him. There is nothing before and after Him. There is nothing before and after Him.

Some Special Advices

1. Establishing the system of Islâmic practices means a change in the system of material things. In other words, the system of material things has to be changed according to the instructions of the Holy Qur'ân. Hence, Islâm demands the establishment of the system of righteous deeds and the changing of the material system to conform with the teaching of the Holy Qur'ân.

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Allâh ﷻ disgraces those who changed the system of righteous deeds and deprives their hearts of the nûr of hidâyah (guidance). On the contrary, those who establish the system of the sunnah (practices of Sayyidunâ Rasûlullâh ﷺ) become beloved and a source of protection and safety for all.

Make an effort to create the reality of salâh. Islâm spreads because of two efforts. Firstly, the effort on salâh and secondly, the effort to make the movements (actions) of salâh common. These two efforts will create an internal nûr.

Du'âs are accepted when harâm is not consumed. Du'âs are more readily accepted when abstention from makrûh (disliked) matters exists. It is harâm (prohibited) to beg. Ishrâf (to ask and hope to receive from the creation with the heart) is makrûh. Begging means to ask with the tongue. To desire in the heart of receiving a reward from anyone besides Allâh ﷻ is ishrâf. In the knowledge of Allâh ﷻ both are similar. It is harâm to consume that which is acquired through begging and makrûh if acquired through ishrâf. The person who consumes by begging formally and jokingly from the creation will be disgraced. It is essential to abstain from both ways of asking i.e. asking with the tongue and desiring with the heart.

It is necessary to make an effort on two things; to abstain from ishrâf and to make du'â. To ask from the creation is begging and to ask Allâh ﷻ with the tongue or the heart is du'â. Du'â actually come out from the heart. Shaytân misleads a person through ishrâf. Involvement in du'â is the remedy for this. Involve yourself in du'â whenever you are faced with any dînî or worldly need. This will safeguard you from ishrâf. Protection from ishrâf means protection from begging. Engagement in ishrâf will one day lead towards the curse of begging.

2. It is harâm to utilise another person's item without his permission. Abstain from utilising another person's item, no matter how insignificant and ordinary it may be. It may be possible that he may need it at the time when you are busy using it.

3. Do not become too informal amongst yourselves. This will lead towards mutual disrespect and, finally, disunity.

4. Making khidmat (serving) the poor is a means of acquiring the Pleasure of Allâh ﷻ. Moreover, it breaks pride and creates humility. Making khidmat with an ulterior motive deprives a person from acquiring the Pleasure of Allâh ﷻ. Making

khidmat of governors, affluent people, mashâ'ikh and Ulamâ to accomplish personal motives or as a form of hero-worship or to become popular deprives a person of Divine Pleasure. Sincerely serving those whom one abhors and is disgusted has a magnetic effect in attracting the hearts.

The khuddâm (attendants) of the mashâ'ikh who reach the degree of perfection are those who served the guest in the khânqah to such an extent that they carried their faeces to the sewerage. To make khidmat with an ulterior motive is very easy. People serve their spiritual guides with the intention that through his du'â a certain work of theirs should be accomplished or he should intercede on their behalf. In addition, great joy is experienced when serving him because automatically the khâdim (servant) becomes popular. These are all ulterior motives. Abstain from them and serve others sincerely.

5. Nûr (spiritual light) will be received according to the vastness of the field of effort. Our leader, Hadrat Mohammad ﷺ's da'wah and effort was universal. The other Ambiyâ ('Alaihimus salam's) field of effort was a restricted area and nation. Hadrat Mohammed ﷺ's field of effort includes each and every nation of the world until the Day of Qiyâmah.

Allâh ﷻ changes the hearts of the people through the blessings of taqwâ (righteousness) and zuhd (abstinence). Hadrat Jî (Rahmatullâhi 'Alaihi) then explained the story of Hadrat Dâwûd Tâ'î (Rahmatullâhi 'Alaihi). He said: "He was an extremely righteous person. He abstained from accepting gifts from people when he observed their income was not hundred percent kosher. In fact, he avoided public life and secluded himself for worship. He inherited very little from his father's estate. Nevertheless, he made ends meet on this meagre amount for thirty years.

When this amount got exhausted, he sold the extra bricks and roof beams of his home to fulfil his needs of life. He never accepted anything from anyone. When he passed away, such a huge crowd gathered that his janâzah was carried from the morning and it only reached the graveyard by the evening. Fourteen biers broke because of the huge crowd that carried the janâzah. On the day of his demise, six hundred thousand Jews accepted Islâm.

Hadrat Jî also explained the story of Hadrat Shaikhul Masha'îkh, Sayyidunâ Shihâbuddîn Suharwardî (Rahmatullâhi 'Alaihi). Through his efforts, the powerful kings of Taimur and the strong Tartar nation accepted Islâm. They were the

super-power of their era. They hated to even hear the name of a Muslim. Despite all this, they accepted Islâm. After mentioning this story, Hadrat Jî (Rahmatullâhi 'Alaihi) made the following comment, "Endless benefit could be anticipated from Allâh ﷻ if the intention is sincere and the collective nature of it is correct".

6. He said on the occasion of an ijtimâ', "We have sacrificed our comforts and luxuries to gather for a very lofty object. The object is collective and not individual. It is connected to the lives of nations and not individuals. An object is realised only when collective concern exist. Goodness and success is expected if the object is righteous. The consequence of an incorrect object is evil."

What is Deception?

7. What is the object of holding ijtimâ's? The object is to realise the shortness and transitory nature of this earthly life. We have gathered at this place from different cities for a short span of three days. We have to realise that we have to depart from this world to the next. All that is contained in this world is destined to perish. Man will also perish. When man will enter the permanent abode, his existence will become

permanent; either in Jannah or Jahannum. Whoever lived a life of Îmân and Islâm in this temporary abode will be rewarded with an enjoyable life in the permanent abode. Contrarywise, whoever lived an evil life here will be punished with a difficult life in the next.

Anything contrary to reality is deception. We should observe whether our efforts are in accordance with the realities expounded by Allâh ﷻ and Sayyidunâ Rasûlullâh ﷺ or not. Whoever makes an effort without searching for the realities is making an effort in deception, thinking it to be a reality. Such a person thinks himself to be successful, whereas, in reality, he is a failure.

Deceived is that person who does not accustom himself to mujâhadah (striving) in order to live his life according to realities. Our object of gatherings is to reflect whether we are making effort on realities or not. The Sahâbah ﷺ bore the difficulties of realities. They loved to bear difficulties in the path of Allâh ﷻ.

The first and foremost reality to recognise is death. Secondly, this worldly life is deception. A time has been appointed for its termination. However, this appointed time is unknown.

Man normally disregards death and directs all his attention towards this worldly life. He studies the minutest particle of this earth, but pays no heed to a very important aspect of his life, viz. death and the lengthy life of the grave. This heedless attitude is nothing but a deception. Whoever makes an effort on this worldly life and is completely unmindful of death is a deceived person. Such a person will dwell in Jahannum.

Man will leave the smallest form of material wealth in this world and take the minutest form of 'amal (action) when he proceeds towards the âkhirah. To be concerned about material wealth and unconcerned about 'amal (practical actions) is the greatest form of deception. The material wealth acquired from the earth is bound to perish, whereas the good or bad deeds produced by man's body is set to remain permanent.

On the Day of Qiyâmah, a person will find nothing of material wealth with him to the extent that he will be resurrected naked. However, each and every action will accompany him. The guilty will see each and every action recorded in their book of deeds when they will stand in front of Allâh ﷻ on the Plain of Resurrection. If they committed an action of shirk to the extent of an atom and did not have it

forgiven in the world, then they will see that action also in front of them.

There exist two fields of effort in this world. One is the effort of the Ambiyâ (Alaihimus salam). They made an effort to purify man. The other is an effort on worldly possession and authority to enslave the multitudes. Allâh ﷻ disgraced those who made such an effort even before death by causing the earth to swallow some of them. The actual reality will become clear before each and every person after death. Nevertheless, Allâh ﷻ shows some signs of success and failure even before death.

The Path of Effort

Allâh ﷻ has established the line of effort. Our effort should be directed to produce good actions. Man continuously produces actions from the different parts and organs of his body. If we want good actions to be produced, then an effort has to be made. Otherwise evil actions will automatically be produced.

When an effort is made on the ground, grains are produced, gold and silver are mined and oil is obtained. If no effort is

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When an effort is made on the ground, grains are produced, gold and silver are mined and oil is obtained. If no effort is

made, then instead of beneficial things, automatically thorn-producing trees and weeds will grow. Similarly is the case of producing actions. We have to make much effort to produce those actions which pleases Allâh ﷻ and on which favourable decisions are made for us in the earth and sky.

The Existence of Allâh ﷻ

9. Allâh ﷻ's existence is original. The existence of everything else depends on Allâh ﷻ. He does as He pleases. Everything is in need of Him for its existence.

Allâh ﷻ's Being is recognised through His Qualities. Therefore, we recognise His Being by testifying to the phrase, 'La rabba illallâh' (There is no rabb but Allâh).

Allâh ﷻ controls all the affairs of man. He directly controls all conditions such as honour and disgrace, chaos and peace, health and sickness, etc. He is our Rabb. He inflicts poverty, graces with wealth, causes illness and bestows health whenever He wills.

When will Salâh be Perfected?

10. People normally pass the following remark: "Nothing will be achieved by only performing salâh. We have to utilize some other means also to fulfil our needs." We also agree that nothing will be achieved by the mere performance of salâh. Some effort has to be made before and after salâh. Three types of efforts should be made before and after salâh. Such a salâh will be a means of fulfilling our needs.

The three efforts before salâh are as follows:

Firstly, an effort to correct yaqîn (conviction). To remove the yaqîn of everything that is seen and establish the yaqîn of the Being and Attributes of Allâh ﷻ in the heart; to firmly believe that Allâh ﷻ does everything and the makhlûq (creation) cannot do anything and to firmly establish in the heart that everything will be accomplished according to the a'mâl (actions) He has prescribed.

Secondly, an effort on knowledge. To make an effort to perform correctly those a'mâl on which Allâh ﷻ gives honour and respect in this world and the âkhirah. To perform those

a'mâl correctly means to perform them according to the sunnah of Sayyidunâ Rasûlullâh ﷺ.

Thirdly, an effort on dhikr. To make such an effort on dhikr that the thought of Allâh ﷻ is ever-present in the heart whilst engaged in a'mâl. The heart should be filled with the remembrance of Allâh ﷻ to such an extent that no other thought enters it. Dhikr should protect the heart like a fort protects its inmates.

The three efforts after salâh are as follows:

Firstly, to ensure that one's income is halâl. To return usurped property and wealth to their rightful owners. Thereafter, to repent and resolve not to oppress others. To realise that sustenance is acquired by fulfilling the order of Allâh ﷻ. Allâh ﷻ will be pleased to sustain us in this world and âkhirah to the extent that we fulfil His commands in earning our living.

Secondly, to spend our wealth according to the order of Allâh ﷻ and His Rasul ﷺ. To abstain from unnecessary expenditure on one's house, motor vehicle, family, desires, weddings, etc. To abstain from spending one's wealth on jewellery,

food, clothing, etc according to the demand of the wife. In fact, all expenditure must be in accordance with the Sunnah of Sayyidunâ Rasûlullâh ﷺ. We should spend our wealth only after determining the correct avenue to spend it.

Thirdly, to correct our social life. To observe the command of Allâh ﷻ in every condition. To pay no attention whatsoever towards our own personal opinions or to what others have to say, whether Muslims or non-Muslim, including our own nations and families. To resolve to assist the just cause and the oppressed. Never assist the oppressor, though he may be one's own son. Help the oppressed even though he may be a Jew or Christian. A perfect salâh is performed between these six efforts. Endeavour to perform such a salâh and observe what can be achieved through salâh. A du'â which is made after such a perfect salâh will definitely be accepted by Allâh ﷻ.

True and Deceptive Knowledge

1. Our knowledge is deceptive. The knowledge of Allâh ﷻ is true. The knowledge of our observation concludes that spending in the path of Allâh ﷻ decreases wealth. However, Divine Knowledge promises an increase and not a decrease. If

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Thirdly, an effort on dhikr. To make such an effort on dhikr that the thought of Allâh ﷻ is ever-present in the heart whilst engaged in a'mâl. The heart should be filled with the remembrance of Allâh ﷻ to such an extent that no other thought enters it. Dhikr should protect the heart like a fort protects its inmates.

The three efforts after salâh are as follows:

Firstly, to ensure that one's income is halâl. To return usurped property and wealth to their rightful owners. Thereafter, to repent and resolve not to oppress others. To realise that sustenance is acquired by fulfilling the order of Allâh ﷻ. Allâh ﷻ will be pleased to sustain us in this world and âkhirah to the extent that we fulfil His commands in earning our living.

Secondly, to spend our wealth according to the order of Allâh ﷻ and His Rasul ﷺ. To abstain from unnecessary expenditure on one's house, motor vehicle, family, desires, weddings, etc. To abstain from spending one's wealth on jewellery,

food, clothing, etc according to the demand of the wife. In fact, all expenditure must be in accordance with the Sunnah of Sayyidunâ Rasûlullâh ﷺ. We should spend our wealth only after determining the correct avenue to spend it.

Thirdly, to correct our social life. To observe the command of Allâh ﷻ in every condition. To pay no attention whatsoever towards our own personal opinions or to what others have to say, whether Muslims or non-Muslim, including our own nations and families. To resolve to assist the just cause and the oppressed. Never assist the oppressor, though he may be one's own son. Help the oppressed even though he may be a Jew or Christian. A perfect salâh is performed between these six efforts. Endeavour to perform such a salâh and observe what can be achieved through salâh. A du'â which is made after such a perfect salâh will definitely be accepted by Allâh ﷻ.

True and Deceptive Knowledge

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wealth is spent in His path. Similarly, our observation concludes that the discharging of zakât decreases wealth, whereas Allâh ﷻ truly promises an increase.

The human being is the chief amongst all creation. If the chief creation is not rectified and evil sets in, then the condition of the universe becomes chaotic. Beneficial things will cause harm, the causes of honour will bring disgrace and the means of protection will result in destruction. In short, the correct behaviour of man means the correct functioning of the universe. The effort on man is most important and not the effort on worldly things.

If we make an effort to correct our actions and consequently, present good actions in the Court of Allâh ﷻ, then favourable decisions will be made. If, however, evil actions are presented, then the decision of conditions like oppression, destruction, corruption and hypocrisy will be made. Gold, silver, steel and timber were never the original field of effort. The original field of effort was the correction of a'mâl (actions). The changing of conditions depends on the correction and corruption of a'mâl. If an effort is made to rectify a'mâl, then goodness, blessings, mercy and justice will prevail in the entire world.

Do not make material things your object of worship, do not rely on them and pay no attention to material forms. They cannot cause any benefit. There is no reality in wasâ'il (means). Nothing is achieved by wasâ'il. Everything transpires because of external actions and internal qualities. Everything happens by the permission of the Rabb of material things and forms. Recognise and believe in Him. He is the Rabb of Hadrat Nûh ﷺ. He protected Hadrat Mûsâ ﷺ in the River Nile. He protected Sayyidunâ Rasûlullâh ﷺ from the enemy. Believe in Him.

The Question of Livelihood

Initially, a few individuals accepted the da'wah (invitation) of Sayyidunâ Rasûlullâh ﷺ towards îmân (belief in Allâh ﷻ). Sayyidunâ Rasûlullâh ﷺ gave them the following guide-lines as far as the question of livelihood is concerned. Firstly, utilise more of your time for the sake of Islâm than what you have dedicated for livelihood. Secondly, discard all such means of livelihood that are prohibited and disliked by Allâh ﷻ. Thirdly, besides yourself, others who are handicapped also have a right to share your earnings with you. Fourthly, spend the bulk of your earnings for the service, struggle and propagation of true Dîn amongst mankind.

The Story of Hadrat 'Umar ﷺ

Drought was experienced during the khilâfat of Hadrat 'Umar ﷺ. Hadrat 'Umar ﷺ wrote to Hadrat 'Amr bin Al'âs ﷺ for assistance. Hadrat 'Amr bin Al'âs ﷺ replied: "I am sending a caravan of camels laden with grains to Madînah Munawwarah. When the first camel reaches Madînah Munawwarah, the last one will leave Egypt." Through this assistance, ten thousand hungry individuals were fed at a time.

During this period, a person saw Sayyidunâ Rasûlullâh ﷺ in his dream. Sayyidunâ Rasûlullâh ﷺ said: "Tell 'Umar: "You are very intelligent." This dream was related to Hadrat 'Umar ﷺ. Hadrat 'Umar ﷺ asked the people: "What change has occurred in me that has caused Sayyidunâ Rasûlullâh ﷺ to make such a remark?" One person replied: "Your salâh is perfect. Hence, your du'â after salâh will be accepted. Why have you left salâh and du'â and engaged yourself in making food arrangements?" Immediately, Hadrat 'Umar ﷺ lifted his hand to make du'â at a time when there was not a single cloud to be seen. He continued his du'â until clouds gathered from which a voice was heard saying: "O Abû Hafs! Help has arrived".

12. If you introduce and practice the Sunnah of Sayyidunâ Rasûlullâh ﷺ in your businesses and other aspects of life, then your hut will be more valuable than the 2.5 million rand mansion of the disbelievers. Sand has no value. It is worthless. The Sunnah of Sayyidunâ Rasûlullâh ﷺ is valuable. If each of the seven skies and seven earths become a safe filled with gold, then too their value will not equal the value of a footpath or toilet constructed according to the Sunnah of Sayyidunâ Rasûlullâh ﷺ. Be convinced that Allâh ﷻ's pleasure will be achieved and conditions will improve only by adopting the social life of Sayyidunâ Rasûlullâh ﷺ. Our conditions will only deteriorate if we adopt the social life of the Jews and Christians.

13. The foundation of the social life of Sayyidunâ Rasûlullâh ﷺ is based on purity, simplicity and modesty. The social life of the Jews and Christians is based on immodesty, extravagance and luxury. You are preferring the social life of those who shed the blood of your pious predecessors, dishonoured you and usurped your land. Now they are extending their help to you in a manner you feed chickens (for the sake of slaughtering them). On the other hand, you fail to appreciate the social life of that personality who tolerated the matyrdom of his uncle, Hadrat Hamzah ﷺ, shed his blessed blood, lost

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his blessed tooth and kept vigil at night for your goodness and guidance. Friends! The social life of Sayyidunâ Rasûlullâh ﷺ is a formula of success until the Day of Qiyâmah as is his nubûwat (prophethood).

Note: By "social life" is meant the manner in which we live our collective and private lives. Those who discard the Islâmic way of life and adopt the western way are, undoubtedly, following in the footsteps of the Jews and Christians. They are not following Sayyidunâ Rasûlullâh ﷺ.

14. If a person is present in a room containing a hundred mirrors and a bird flies therein, then definitely he will see a bird flying in each of those hundred mirrors, although in reality, there is only one bird. He who catches the actual bird will have the birds reflected in the mirror in his hand. Whoever releases the original bird and makes a lifelong effort to catch any of the birds reflected in the mirror will be unsuccessful. Similarly, whoever makes an effort to achieve the pleasure of the Real Being (Allâh ﷻ), automatically all his needs will be fulfilled. Besides this, all other efforts are useless and futile.

15. The human being has been created from the four basic elements (sand, water, fire and wind). Each one has a

different effect and characteristic. The adhân begins with the four takbîrs (Allâhu Akbar) in order to save oneself from the evil effect of these four elements.

16. The original effort is that the workers must establish their yaqîn (conviction) on that Being who is enabling them to make the effort, i.e. the Being of Allâh ﷻ. The greatness of Allâh ﷻ should become so manifest in front of them that they should rely and focus their attention only on Him. Another yaqîn that should be developed is that if we observe the Sunnah of Sayyidunâ Rasûlullâh ﷺ inwardly and outwardly, then Allâh Rabbul 'Izzat will create good conditions for us in this world and the âkhirah.

17. Whoever engages himself in the material things of this world without knowing and believing in the most important of all creation (Sayyidunâ Rasûlullâh ﷺ) and the creator of this world (Allâh ﷻ) is like a thief and a robber. They will acquire wealth, but never will they enjoy peace and acceptance. This means that whosoever utilises the material things of this world, without paying attention as to whether its usage is permissible or not, is a thief because permissibility denotes consent, while prohibition shows abstention.

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18. It is erroneous to think that Islâm will spread through political authority and wealth. In fact, those who possess political authority and wealth are destroying Islâm. The political leaders of today are not the representatives of Hadrat Abû Bakr and 'Umar (Radiyallahu 'anhuma), but the representatives of Qaisar, Kisrâ, Shaddâd and Namrûd. It is completely erroneous to hope that they will revive Islâm. The condition of Islâm under their rule causes the heart to cry out the following âyah of the Holy Qur'ân: "How will Allâh ﷻ revive these dead bodies."

In the past, Islâm spread through sacrifice. Similarly, today also Islâm will only spread through sacrifice. If sacrifice is given, then Islâm will spread even in the dens of the enemy. On the other hand, if no sacrifice is given, then Islâm will cease to exist even in Muslim controlled lands.

Political authority and wealth will automatically revert to those who continuously give sacrifice with sincerity. It will be a period of severe test. If the attention of those involved in the effort of Dîn turns towards their power and wealth, then all that was accompanied thus far will be lost. However, if no

attention whatsoever is paid to their power and wealth and instead, they are also called to tread the path of sacrifice, then those senior to them, like the senior ministers and president himself, will also revert. In any case, these senior individuals must also be invited to tread the path of sacrifice. The path of Hadrat Mohammed ﷺ is the one of da'wah and sacrifice and not of sovereignty and wealth.

There is a need for people to remain steadfast on the conviction that Dîn will spread through sacrifices in the path of da'wah and the du'â made thereafter in the materialistic environment of Russia and America. Continue sacrificing in the path of da'wah with this conviction. Focus your attention on the Mastery and Immediate Creative Power of Allâh ﷻ and make du'â with conviction and hope for hidâyah (guidance). In addition, make du'â for the destruction of those whose hearts have been sealed and are an obstacle in the path of hidâyah. After such an effort, either the doors of hidâyah will open or the punishment which destroyed Shaddâd, Namrûd, Firoun and Hâmân will descend.

19. You will spread nûr (light) in this world if you travel with it as the sun rotates. You will acquire nûr through îmân, the a'mâl and akhlâq (actions and character) of Sayyidunâ Rasûlullâh ﷺ

and giving the da'wah of Dîn with sincerity. The sun has three qualities. Firstly it rotates with nûr; secondly, it is in continuous rotation all the time and thirdly, it does not take any benefit from those upon whom it sheds its light. Your condition should be similar; travel with this nûr, continuously proceed in the path of Allâh ﷻ, and make the âyah: "I do not seek any reward from you for this work of tablîgh", your principle. You should not take any personal benefit from the effort of da'wah.

Taqwa (Allâh-Consciousness)

20. Current worldly progress is the result of effort on material things. The path of the Ambiyâ (Alaihimus salam) was to make an effort on the rûh (soul) and uplift the spiritual condition of man. They used to make an effort to practise those a'mâl (actions) which pleased Allâh ﷻ. They gave sacrifice and had their difficulties solved through the qudrat (power) of Allâh ﷻ.

Hadrat Mûsâ (Alaihis salam) prepared the Banî Isrâ'îl to practise those a'mâl which pleased Allâh ﷻ and caused them spiritual progress. He said: "O my nation! If you choose the path of îmân, then rely on Allâh ﷻ and seek His Help with

complete yaqîn (conviction)." His nation replied: "We have accepted your instructions. We have chosen the path of yaqîn and tawakkul (reliance on Allâh ﷻ). We make du'â to Allâh ﷻ that He protects us from the oppression of Firoun and He frees us from slavery of the unbelievers."

The Holy Qur'ân further explains that Allâh ﷻ ordered Hadrat Mûsâ and Hârûn (Alaihimas salâm) to instruct their nation to establish special centres and worship places in Egypt to develop their îmân; to establish a connection with Allâh ﷻ through the performances of salâh and to make their life one of obedience to their Creator. Hadrat Mûsâ and Hârûn (Alaihimas salâm) were also told to give the Banî Isrâ'îl glad tidings that if these a'mâl were found, then Allâh ﷻ will accept their du'âs and a decision will be made in their favour.

Hadrat Mûsâ and Hârûn (Alaihimus salâm) engaged themselves in uplifting the spiritual condition of the Banî Isrâ'îl by the order of Allâh ﷻ. The Banî Isrâ'îl also established the performance of salâh and made an effort to rectify their lives according to the commands of Allâh ﷻ. Thereafter, Hadrat Mûsâ and Hârûn (Alaihimus salâm) made du'â to Allâh ﷻ: "O our Rabb! You have given Firoun and his nation worldly wealth. They are leading your servants

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This was the path of the Ambiyâ (Alaihimus salâm). They prepared themselves and their followers to be obedient to the Command of Allâh ﷻ. They bore difficulties for this. Allâh ﷻ solved their difficulties and fulfilled their needs through His Power. The Holy Qur'ân terms this as "sunnatullâh" (the eternal and permanent system of Allâh ﷻ). Allâh ﷻ says: "You will never find any alteration in the system of Allâh ﷻ. You will never find any change in the system of Allâh ﷻ." {Sûrâh Fatir, âyah 43}

21. Today the normal practice to acquire material benefit is to make a direct effort on materialism. Farmers make effort on

their fields to acquire grains. Merchants and manufacturers direct their efforts only on their businesses and factories. This is the effort which is presently common.

Another path is to struggle and make an effort to develop taqwâ (Allâh-consciousness in oneself). Thereafter, Allâh ﷻ will give from His unseen treasures with barakah (blessings). Allâh ﷻ says in the Holy Qur'ân: "Whoever is Allâh-conscious, Allâh will easen his affairs." At yet another place, Allâh ﷻ says: "If they develop the qualities of îmân and taqwâ, then we will open for them doors of blessings from the skies and the earth." These âyât promises worldly benefits on developing the quality of taqwâ.

What is taqwâ? The following ayah explains taqwâ and all its conditions: "The yardstick of righteousness is not that you direct your faces towards the east and west, but genuine righteousness is of those who belief in Allâh, the Last Day, the angels, the books and the prophets; spend their wealth, despite their desire for it, on their relatives, the orphans, the poor, the travellers, those who ask and for the emancipation of slaves; establish the salâh; discharge the zakât; fulfil the promises they make and are firm and patient in distress,

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afflictions and at the time of battle. These are the truthful servants, the Allâh-conscious."

It is understood from this âyah that the following conditions have to be found for a person to qualify as a muttaqî:

1. The first condition is the correction of yaqîn (conviction) with regards to the following four matters:

1.1 Belief in Allâh ﷻ. In other words, to have full conviction of the fact that Allâh ﷻ does everything. None can achieve anything without Allâh ﷻ. Hence, a concern should develop to please Him alone. Everything should be sacrificed only for Him.

1.2 Belief in the Last Day. In other words, to be convinced of the fact that this worldly life is not the "real" life. In fact, another life and world will exist after the termination of this life. That will be the actual life and original world. This temporary life is in preparation of that eternal life. The basis of man's achievement will be his success or failure in the âkhirah.

1.3 Belief in the malâikah (angels). In other words, to be convinced that this world is not functioning because of the external means that we see. In actual fact, Allâh ﷻ is causing this world to function by means of the unseen system of the angles. For example, we observe rain falling by the process of evaporation and vegetation growing by the process of germination. Belief in the angels means that we should be convinced that Allâh ﷻ is processing all this through the medium of angels. The unseen system of the angels is behind the external means and Allâh ﷻ's Lofty Being and Wish is behind the unseen system of the angels.

1.4 Belief in the Heavenly Books and Ambiyâ (Prophets). In other words, to be convinced that actual knowledge is that which is contained in the book revealed by Allâh ﷻ and that which man received through the medium of the Ambiyâ (Alaihimus salâm). Besides this every other knowledge is not actual, but deficient. For example, man's only path of success and salvation is that which is explained by the Ambiyâ (Alaihimus salâm) and the Divine Books. The philosophers and leaders of the world will be groping in ignorance and error if they think and state anything contrary to this.

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It is understood from this âyah that the following conditions have to be found for a person to qualify as a muttaqî:

1. The first condition is the correction of yaqîn (conviction) with regards to the following four matters:

1.1 Belief in Allâh ﷻ. In other words, to have full conviction of the fact that Allâh ﷻ does everything. None can achieve anything without Allâh ﷻ. Hence, a concern should develop to please Him alone. Everything should be sacrificed only for Him.

1.2 Belief in the Last Day. In other words, to be convinced of the fact that this worldly life is not the "real" life. In fact, another life and world will exist after the termination of this life. That will be the actual life and original world. This temporary life is in preparation of that eternal life. The basis of man's achievement will be his success or failure in the âkhirah.

1.3 Belief in the malâikah (angels). In other words, to be convinced that this world is not functioning because of the external means that we see. In actual fact, Allâh ﷻ is causing this world to function by means of the unseen system of the angles. For example, we observe rain falling by the process of evaporation and vegetation growing by the process of germination. Belief in the angels means that we should be convinced that Allâh ﷻ is processing all this through the medium of angels. The unseen system of the angels is behind the external means and Allâh ﷻ's Lofty Being and Wish is behind the unseen system of the angels.

1.4 Belief in the Heavenly Books and Ambiyâ (Prophets). In other words, to be convinced that actual knowledge is that which is contained in the book revealed by Allâh ﷻ and that which man received through the medium of the Ambiyâ (Alaihimus salâm). Besides this every other knowledge is not actual, but deficient. For example, man's only path of success and salvation is that which is explained by the Ambiyâ (Alaihimus salâm) and the Divine Books. The philosophers and leaders of the world will be groping in ignorance and error if they think and state anything contrary to this.

2. Thereafter, Allâh ﷻ says: "They spend their wealth, despite their desire for it, on their relatives, the orphans, the poor, the travellers, those who ask and for the emancipation of slaves." In other words, after correcting their îmân and yaqîn, their monetary affairs coincides with the correctly developed yaqîn. They spend their wealth, despite their natural love for it, on the needy people of the area, like the orphans, the poor etc. for the Pleasure of Allâh ﷻ, according to the teachings of the Ambiyâ (Alaihimus salâm) and the Divine Books. In short, they spend their wealth for the comfort and benefit of others.

3. The third condition of taqwâ is the establishment of salâh. This means that they make an earnest effort to perform salâh in the best possible manner.

4. The fourth condition is the proper payment of zakât.

5. The last condition is the reformation of character. In other words, they fulfil their promises and faithfully discharge their responsibilities. In addition, they exercise patience and firmly tolerate difficulties and hardships in the field of sacrifice and battle. In short, they are steadfast, no matter how adverse the

situation may be. Thereafter, Allâh ﷻ declares: "These are the truthful servants. These are the Allâh-conscious."

This âyah teaches us that effort has to be made on all the above-mentioned conditions to develop the quality of taqwâ. Effort has to be made to rectify our îmân, yaqîn, monetary affairs, salâh, zakât and character. If these aspects of Dîn are corrected in an individual, then he will be termed as muttaqî (Allâh-conscious). Thereafter, Allâh ﷻ will favour such a person with His special Grace and Bounties. Allâh ﷻ will fulfil his needs from His unseen treasures and open the door of barakah (blessings) upon him.

Allâh ﷻ showers His bounties upon His muttaqî servants, solves their problems and fulfils their needs in this world in different ways. Generally, when a muttaqî (pious) servant is in need of something, Allâh ﷻ inspires some person to present the required thing as a gift to him. This is the most common manner of fulfilling the need of a pious servant. However, sometimes Allâh ﷻ, through His Grace, fulfils the need directly without any means. For example, a pious servant falls ill. He begins to feel the effect of the sickness. Consequently, he makes du'â to Allâh ﷻ for cure. Thereafter, without the means of a doctor or medicine, Allâh ﷻ grants

him cure. At other times, Allâh ﷻ informs others, through dreams, to fulfil the needs of His pious servants.

It is reported that Hadrat Hasan bin Sufyân (Rahmatullâhi ‘Alaihi) and his two companions left their locality in search of the knowledge of Dîn. Their provisions got exhausted after some time. When the pangs of hunger became unbearable, they said: “It is permissible for us to beg in this condition.” They then appointed Hadrat Hasan bin Sufyân (Rahmatulahi ‘alaihi) to beg on their behalf. Hadrat Hasan bin Sufyân (Rahmatulahi ‘alaihi) set off to fulfil the task assigned to him, but felt shy to stretch out his hand in front of the creation. He came to a secluded place, performed salâtul hâjah (salâh of need) and made du’â to Allâh ﷻ. He returned and informed his two companions of what had transpired. He also encouraged them to make du’â.

That night the govenor of the locality where they were residing saw a dream. He heard a majestical-toned voice speaking to him from the sky. He lifted up his head to see who the speaker was. He saw an angry person aiming a spear towards him saying: “Take care of Hasan bin Sufyân and his companions before they die of hunger.” The voice also informed him in which masjid they were residing.”

When the govenor awoke, he immediately instructed his men to search for them. He also gave them some gold coins for Hadrat Hasan bin Sufyân and his companions. Finally, Hadrat Hasan bin Sufyân and his companions were found. The governor’s men handed the gold coins to them and told them that the governor has expressed his desire to meet them. These pious personalities secretly left the locality, lest their condition became public. In this manner Allâh ﷻ fulfils the needs of His pious servants.

A more amazing story is that of the great mohaddith, Hadrat Abû Bakr bin Alkhâdiyah (Rahmatullâhi ‘Alaihi). This incident is recorded in many books. It is reported that his family members were experiencing severe poverty. Nevertheless, they engaged themselves in du’â.

One day a mouse ran in front of Hadrat ‘Abû Bakr bin Alkhâdiyah (Rahmatullâhi ‘Alaihi). Hadrat ‘Abû Bakr bin Alkhâdiyah (Rahmatullâhi ‘Alaihi) threw his shawl or some other object over the mouse and trapped it. After sometime, another mouse ran pass. The mouse noticed its companion was trapped. It went into its hole and emerged with a gold coin in its mouth, placed it in front of Hadrat ‘Abû Bakr bin Alkhâdiyah (Rahmatullâhi ‘Alaihi) and set at some distance

from him for a long while. In this manner, it emerged from its hole sixteen times. Each time it placed an extra gold coin in front of Hadrat 'Abû Bakr bin Alkhâdiyah (Rahmatullâhi 'Alaihi) and waited for a long time. In other words, it was pleading with Hadrat 'Abû Bakr bin Alkhâdiyah (Rahmatullâhi 'Alaihi) to accept these coins as ransom for the release of his companion.

Finally, it brought another gold coin and with it a torn cloth-purse. In other words, it gave the following message, "I have offered you everything in my possession to ransom my companion." Hadrat 'Abû Bakr bin Alkhâdiyah (Rahmatullâhi 'Alaihi) freed the mouse and the two of them ran joyfully towards their hole. Hadrat 'Abû Bakr bin Alkhâdiyah (Rahmatullâhi 'Alaihi) regarded these seventeen gold coins as a gift from Allâh ﷻ and utilised them to fulfil his needs. In short, Allâh ﷻ helps His pious servants in amazing ways. In reality, the ways in which Allâh ﷻ favours His bounties are infinite. Nobody knows them except Allâh ﷻ.

Presently, an effort is made only on mundane and material things. People have completely neglected the effort to develop the quality of taqwâ, to establish a correct relationship with Allâh ﷻ and to take from His Treasures of

Grace and Bounty. In fact, this is that path for which du'â is made in every rak'ât of salâh.

"Sûrâh Fâtihah is recited in every rak'ât of salâh. The yaqîn of Allâh ﷻ being Rabbul 'Âlamîn (Lord of the Universe) is refreshened by the opening verses. "He alone is the Creator, Nourisher, Trustee and Guardian. He is most Kind and Merciful. Besides this world, He is also the Owner of the âkhirah (hereafter)." Thereafter, the way of benefiting from His Being, Attributes, Lordship and Mercy is explained; 'ibâdah and du'â (worship and supplication). "Only You do we worship and only from You do we seek help." This is the straight path; the path of the Ambiyâ (Prophets), Siddiqîn (truthful), Shuhadâ (matyrs) and Sâlihîn (pious).

Hadrat Nûh (Alaihis salam) achieved success against his enemies who were in the majority by treading this path. Hadrat Ebrahim (Alaihis salam) achieved victory against the government of Namrûd through the path of: "Only You do we worship and only from You do we seek assistance." This is the path of Sayyidunâ Mohammed ﷺ and the Sahâbah ؓ.

Duâ is made in every rak'ât of salâh for hidâyat (guidance) towards this path in the following words: "Guide us towards

the straight path, the path of those whom You have favoured and not the path of those who earned Your anger and who went astray."

Nevertheless, this was the path chosen by all the Prophets and their followers. Contrary to this is the path of those who are deprived of divine guidance and have earned Allâh ﷻ's Wrath. They are atheist; unconcerned and indifferent towards 'ibâdah and du'â. Their field of effort is only the mundane material things of this world.

22. The message and practical experiences of the Ambiyâ (Alaihimus salam) show that success and the solving of problems is not in acquiring wealth, political power and majority. Success and the solving of problems is in fulfilling the command of Allâh ﷻ and striving in His path. This is the crux of all the episodes of the Ambiyâ ('Alaihimus salâm) mentioned in the Holy Qur'ân. Recite the Holy Qur'ân and ponder upon the episode of Hadrat Nûh ﷺ and his nation, Hadrat Ibrahim ﷺ and Namrûd and Hadrat Mûsâ ﷺ and Fir'aun and Qarûn. The message in all is the same – majority, wealth and political power have no significance. The actual factor is the Decision of Allâh ﷻ and His Help. Furthermore,

His Assistance and Decision are with His obedient servants and those who strive in His Path.

23. Allâh ﷻ's Help does not descend because of individual personalities. It descends because of their a'mâl (actions) and akhlâq (character) and ausâf (qualities). The help that Allâh ﷻ extended to Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ and, thereafter, to his pious servants was not because of their individual personalities, but because of their a'mâl, especially their sacrifices and efforts in the path of Dîn. If anyone desires to receive help from Allâh ﷻ in these times, then he has to produce their type of a'mâl and tread the path of sacrifice and effort. He will personally witness the Help of Allâh ﷻ descending upon him.

Allâh ﷻ's Help and His unseen assistance will continue to descend as long as the heart's attention is turned only towards Him and the yaqîn remains that none can accomplish anything; only through His Help and Kindness will things be accomplished. The condition of the Muslims in the Battles of Badr and Khandaq was such that they had no support and none to turn towards except Allâh ﷻ. They had no reliance whatsoever on anything. They relied only on the Help of Allâh ﷻ and His Kindness. Hence, they received complete

Divine Assistance. In contrast to this, is the example of the Battles of Uhud and Hunain. When Muslims developed reliance on their numbers and preperation for battle, Allâh ﷻ withdrew His Assistance.

24. The outward form of Dîn is found in the Muslims. The object of the effort of tablîgh is to create the reality of Dîn in them. Certain particular aspects of Dîn are found in them. The object of tablîgh is to revive the entire Dîn in its proper sequence within them. The object of the six qualities, regarding which much emphasis is given to develop in tablîgh, is to revive the proper order of Dîn in the Muslims. It should become their nature to live their lives according to the Commands of Allâh ﷻ, keeping in mind the retribution of the 'âkhirah.

25. The reason for the Muslims not being practical on the laws of the different departments of Dîn is that, if they do become practical, then they apprehend harm coming upon either their wealth or their personal selves or their desires. Therefore, it has become extremely difficult upon them to practise on the laws of Dîn. They live their lives contrary to the laws of Dîn, despite being Muslims.

Our effort and struggle, in the name of tablîgh to develop six qualities amongst them, is a means of alleviating this difficulty. The actual object is that the Muslims should change the direction of their lives from the things they are involved in towards the Commands of Laws of Allâh ﷻ, by continuous engrossment in developing these qualities. This will prepare them to make every type of sacrifice and to tolerate every difficulty and loss in fulfilling the Commands of Allâh ﷻ.

26. The purpose of our tablîgh effort is that the Muslims must live obedient to the Commands of Allâh ﷻ. A life of obedience will result through developing the six qualities. However, the purpose will not be realised if the six qualities are understood as the public has done. They should be understood and practised upon as we explain them. Inshâ Allâh, in such a case, the purpose will be achieved. The Muslims will follow the Commands of Allâh ﷻ even though they have to sustain physical and financial loss and even though it is against their desires.

27. The a'mâl (actions) which have been prescribed in Islâm and upon which rewards and entry into Jannah have been promised are of four types:

1. Those am'al wherein a Muslim acts as a deputy of Allâh ﷻ, for example in executing the command of being merciful, kind, generous, just and punishing the guilty. These are, in fact, the Qualities and Attributes of Allâh ﷻ. The servants of Allâh ﷻ are also ordered to develop these qualities within them, according to their capacity.

2. Those a'mâl wherein an ummatî (follower) acts as a representative of the Ambiyâ (Alaihimus salâm), for example, executing the responsibility of da'wah and tablîgh, ta'lîm and tarbiyah (teaching and nurturing), amr bil ma'rûf and nahî 'anilmunkar (enjoining the right and stopping the evil), the effort to elevate the Word of Allâh ﷻ and sacrifice in His Path, etc. In actual fact, these are the responsible duties of a Nabî (Prophet) for which he is sent. An ummatî serves the object of his Nabî in executing these responsibilities and helps and represents him (the Nabî), in making effort in this path.

3. Those a'mâl wherein a servant expresses his servitude and obedience in front of Allâh ﷻ. These a'mâl are performed to seek Divine Proximity and Pleasure. Examples of these a'mâl are salâh, saum (fasting), hajj, qurbânî (sacrificing animals), dhikr (remembrance of Allâh ﷻ), tilâwat (recitation of the Holy Qur'ân), etc.

Those a'mâl whereby a person fulfils his desires and human needs. However, Allâh ﷻ has prescribed certain laws to perform these a'mâl. If these laws are adhered to, then these actions are also regarded as the a'mâl of Dîn. Examples of these a'mâl are nikâh (marriage); providing food, drink, clothing, etc. to the wife and family; loving them; trade; agriculture; manufacturing; working, etc. These are engagements through which desires and human needs are fulfilled. Allâh ﷻ has promised to reward the person who executes these a'mâl according to the laws prescribed by Him.

However, there are two conditions for these actions to be regarded as the a'mâl of Dîn and for securing reward for them. Firstly, these a'mâl should be performed according to the laws and conditions prescribed by Allâh ﷻ. Secondly, those a'mâl which are more important should not be neglected. If, for example, a person is so involved in his business and with providing for his family that he finds no time to learn Dîn, to develop his îmân and strengthen his yaqîn, to strive to perform an excellent salâh and to correct his connection with Allâh ﷻ, then his involvement to provide for his family and his engagement in business will not be regarded as the a'mâl of Dîn. In fact, such engagement and involvement will be

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detrimental. Allâh ﷻ says: "Your wealth and children are only a test."

28. There are two fields of effort. One is the earth and whatever is produced therefrom. The other is îmân and the a'mâl of îmân. The reward for the first effort is given in this world. However, the reward is not given in a manner that the person who makes the effort is happy and content. Some for the second effort is given in this world and a full reward in the âkhirah.

There exist great deficiency in everything that is seen in this world. The eyes can only see the external form of things and not its reality. It can only see the shape of an approaching object and not its rûh (soul), to such an extent that it cannot even see the rûh within oneself. The unseen system of Allâh ﷻ is much more vast than the system we see functioning. Furthermore, the beginning and end of everything is hidden from the sight of the eye. The eye only witnesses the current state of things.

The beginning and end of everything is sand. The eye does not witness these two conditions. It only witnesses the current condition. Whenever your gaze falls on anything, meditate upon its insignificance; it was initially sand; Allâh ﷻ,

through His power, gave it its present state, and finally, it will turn into dust one day. The same type of meditation should be applied to one's personal self.

Allâh ﷻ mentions in the Holy Qur'ân: "From sand we created you, therein we shall return you and there from we shall resurrect you a second time." There are two sajdas in every rak'ât. One wisdom of performing two sajdas in every rak'ât is that we should remember our creation from sand when performing the first sajdah. The second sajdah should remind us of the termination of our life one day and our return to sand. Standing up from sajdah should remind us of our standing in front of Allâh ﷻ to render an account of our lives in this world."[α]

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THE FINAL AND DECISIVE DISCOURSE OF HADRAT MOULÂNÂ MOHAMMAD YÛSUF SÂHIB (RAHMATULLÂHI 'ALAIHI)

An Invitation to Muslims to become a United Ummah (Nation)

Hadrat Moulânâ Mohammed Yûsuf Sâhib (Rahmatullâhi 'alaihi) delivered his last and decisive discourse in Raiwind, district Lahore, on Tuesday after Fajr salâh, three days before his demise on the 26th of Dhul Qa'dah corresponding to 30th March. This lengthy discourse was submitted by Moulânâ Abdul Azîz Khulnawî. The discourse has been edited and abridged for the benefit of the readers. An effort was made not to omit any important aspect of the discourse. Hadrat Moulânâ (Rahmatullâhi 'alaihi) started his discourse after the masnûn khutbah (address) as follows:

Look! I am not feeling well. I did not sleep throughout the night. Despite this, I am speaking out of necessity. Whoever will understand and make amal (practise), Allâh ﷻ will cause him to prosper, otherwise you will cause your own destruction.

This ummah was formed with great difficulty. Sayyiduna Rasûlullâh ﷺ and the Sahâbah ؓ bore a great amount of hardship

to build this ummah. The enemies of Islâm, the Jews and Christians, have always made an effort to disunite this ummah into bits and pieces. Currently, the Muslims have lost the quality of unity. A few hundred thousand Muslims dominated this world as long as the ummah stood united.

Approximately all the Arabs had accepted Islâm by the ninth year of hijri, at a time when not a single solid building structure was constructed. In fact, the masjid was also not a solid structure. Moreover, unto then, no lamp was lit in the masjid. The first person to light a lamp in Masjidun Nabawî was Hadrat Tamîm Dârî ؓ. He became a Muslim in the ninth year of hijri. In short, people of different clans, languages and nations formed a united ummah. Only when this was achieved, a lamp was lit in the masjid. However, before the physical lamp was lit, the prophetic nûr of hidâyah (light of guidance) had already spread throughout the Arabian Peninsula and even further. Thereafter, this ummah presided over this world. Countries upon countries fell at their feet, wherever they went.

This ummah was formed when no individual supported his own family, community, group, party, nation, country and language. None took into consideration his personal wealth, property and family. In fact, each individual's concern was only the order of

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Allâh ﷻ and His Rasûl ﷺ. This ummah will only unite when all relationships and ties are broken to fulfil the command of Allâh ﷻ and His Rasûl ﷺ. When the Muslims were a united ummah, the murder of a single Muslim soul anywhere in the world used to activate the entire ummah to retaliate. Presently, hundreds of thousands of Muslims are murdered, but no finger is raised.

One nation or the residents of one area do not form the ummah. The ummah is formed when thousands of nations and areas unite. Whoever considers a particular nation or area to be his and others to be strange is disuniting the ummah into bits and pieces. He is actually nullifying the efforts of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ. The Muslims have divided the ummah into pieces and the Jews and Christians are just reducing them into smithereens. If the present Muslims will become Muslims in the true sense, then the combined powers of the world will not be able to harm them in the least. The atom bomb and rockets will not be able to destroy them. However, if they continue disuniting on the basis of nations and geographical areas, then, by the Oath of Allâh ﷻ, their armies and weapons will not save them.

The Muslims of the entire world are divided and murdered because they have destroyed their unity by nullifying the sacrifices of Sayyidunâ Rasûlullâh ﷺ. I am expressing the sorrow

of my heart before you. All this destruction is because the ummah has not remained an ummah. In fact, we have forgotten what is an ummah and how did Sayyidunâ Rasûlullâh ﷺ form an ummah.

The performance of salâh, making of dhikr, the existence of madâris and imparting of knowledge therein is insufficient for the formation of an ummah and the descending of divine help. Ibnu Muljim, the person who murdered Hadrat 'Alî ؓ, was a regular musallî and dhâkir. At the time of his execution, when the people, out of anger, wanted to cut his tongue, he said: "Punish me as you please, but do not cut my tongue. I wish to spend the last moments of my life in the remembrance of Allâh ﷻ. Despite this, Sayyidunâ Rasûlullâh ﷺ said: "The person who murders Hadrat Alî ؓ will be the most wretched amongst my ummah."

Abûl Fadhl and Faidî also acquired knowledge in a madrasah. They were so proficient in their knowledge that they wrote a tafsîr of the Holy Qur'ân using only those alphabets which do not have any diacritical points. Despite this, they were responsible for leading the Emperor Akbar astray and destroying Dîn. Hence, the quality of dhikr and knowledge that were found in Ibnu Muljim and Abû Fadl and Faidi respectively were not sufficient for the unification of the ummah and for divine assistance to descend.

Allâh ﷻ and His Rasûl ﷺ. This ummah will only unite when all relationships and ties are broken to fulfil the command of Allâh ﷻ and His Rasûl ﷺ. When the Muslims were a united ummah, the murder of a single Muslim soul anywhere in the world used to activate the entire ummah to retaliate. Presently, hundreds of thousands of Muslims are murdered, but no finger is raised.

One nation or the residents of one area do not form the ummah. The ummah is formed when thousands of nations and areas unite. Whoever considers a particular nation or area to be his and others to be strange is disuniting the ummah into bits and pieces. He is actually nullifying the efforts of Sayyidunâ Rasûlullâh ﷺ and the Sahâbah ؓ. The Muslims have divided the ummah into pieces and the Jews and Christians are just reducing them into smithereens. If the present Muslims will become Muslims in the true sense, then the combined powers of the world will not be able to harm them in the least. The atom bomb and rockets will not be able to destroy them. However, if they continue disuniting on the basis of nations and geographical areas, then, by the Oath of Allâh ﷻ, their armies and weapons will not save them.

The Muslims of the entire world are divided and murdered because they have destroyed their unity by nullifying the sacrifices of Sayyidunâ Rasûlullâh ﷺ. I am expressing the sorrow

of my heart before you. All this destruction is because the ummah has not remained an ummah. In fact, we have forgotten what is an ummah and how did Sayyidunâ Rasûlullâh ﷺ form an ummah.

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Hadrat Shâh Ismâ'îl Shahîd, Sayyid Ahmad Shahîd (Rahmatullâhi 'alaihimâ) and their companions were an excellent band of people as far as piety is concerned. When they reach the Sarhadi (border) area of the Indo-Pak subcontinent, the residents of that area accepted them to be their leaders. In the meanwhile, shaytân divided the Muslims of that area by whispering the following in the hearts of a few Muslims, "These are strange people, why should they be given leadership in this area?" Consequently, they rebelled and many Muslims were made shahîd (martyred). In this manner, the Muslims themselves have destroyed the unity of the ummah based on geographical areas. Allâh ﷻ caused the English to rule over them as a punishment for their rebellion.

Remember! Slogans like: "my nation", "my country", "my community", disunites the ummah. Allâh ﷻ dislikes such slogans. A distinguished Sahâbî like Hadrat Sa'd bin 'Ubâdah ؓ committed an error in this matter. If his error was not rectified, then disunity would have occurred between the Ansârs and Mahâjirîn. Nevertheless, Hadrat Sa'd ؓ had to suffer the consequence of this error in this world. It is narrated that the jinnâts murdered him. Thereafter a voice from the unseen expressed the following couplet:

قتلنا سيد الخزرج سعد بن عباده – رميناه بسهم فلم يخط فواده

"We killed the chief of the clan of Khazraj, Sa'd bin 'Ubâdah. We threw an arrow at him that pierced his heart."

This is an exemplary lesson. It teaches that even if the best of people break the unity of the ummah based on nationalism, racism or geographical position, then Allâh ﷻ destroys him.

The ummah will be formed when from amongst them all classes of people, without any distinction, will become involved in the effort of Sayyidunâ Rasûlullâh ﷺ.

Remember! The corruption of monetary and social dealings destroys the unity of the ummah. Disunity is created when one individual or group oppressors another; the one does not fulfil the rights or harms or degrades and belittles the other. Therefore, I state that only kalimah and tasbîh is insufficient for the unification of the ummah. The ummah will be formed when monetary and social dealings are rectified and each one respects and fulfils the rights of the other. In fact, the ummah will only be formed when personal rights and benefits are sacrificed for others. Sayyidunâ Rasûlullâh ﷺ, Hadrat Abû Bakr and Hadrat 'Umar (Radiyallahu

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'anhumâ) sacrificed all that they possessed and bore difficulties to form this ummah.

Once in the time of Hadrat 'Umar ﷺ, much wealth came to Madînah Munawwarah. A mashwarah (discussion) took place with regard to its distribution. This was a time when the ummah was already formed. The members of the mashwarah were not connected to one particular clan or class of people. They were from different tribes and groups. They were the distinguished companions of Sayyidunâ Rasûlullâh ﷺ. They decided that the major portion of the wealth should be given to those who belonged to the tribe of Sayyidunâ Rasûlullâh ﷺ. Thereafter, the remaining wealth should be distributed amongst those who belonged to the tribe of Hadrat Abû Bakr ﷺ and, finally, amongst those who belong to the tribe of Hadrat 'Umar ﷺ.

Hadrat 'Umar ﷺ refused this proposal when it was presented to him. He remarked: "It is through the means and blessings of Sayyidunâ Rasûlullâh ﷺ that the ummah is receiving and has received whatever it possess. Therefore, the relationship of Sayyidunâ Rasûlullâh ﷺ will be regarded as a yardstick for distribution. Those who are more closely related to Sayyidunâ Rasûlullâh ﷺ will be entitled to receive more. Hence, the Banî Hâshim will receive most. Thereafter, the children of Abdi

Manâf will receive, followed by the children of Qusay, Ka'b and Murrah respectively." According to this decision, the name of Hadrat 'Umar's ﷺ tribe appeared amongst the last in the list. Hence, they received a very small share of the wealth. This is how the ummah was formed. Hadrat 'Umar ﷺ gave preference to the others over his own tribe.

Mutual unity is essential for the formation of the ummah. Dissention should not be sown. Sayyidunâ Rasûlullâh ﷺ is reported to have said: "A person who had performed salâh, paid zakât, observed fast, went for hajj and did the work of tablîgh in this worldly life will be brought forth on the Day of Qiyâmah. Despite his good deeds, he will be punished because of a statement he uttered which sowed discord in the ummah. It will be said to him, "You should firstly suffer the punishment of your statement which caused harm to the ummah." On the other hand, another person who had neglected the performance of salâh, paying zakât, etc. will be presented. He will be very fearful of receiving divine punishment. Despite his negligence, he will be bestowed with much reward. He will ask out of surprise, "In lieu of which action is this kindness?" The following answer will be given, "You uttered a statement on a certain occasion, which saved the ummah from mischief and created unity amongst them."

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The usage of the tongue is most effective in the formation and disintegration of the ummah. The tongue is an organ which could unite or break hearts. Mischief is created when a single wrong statement is uttered by the tongue and circulated. Similarly, a single correct statement creates unity between broken hearts. Therefore, it is of paramount importance to control the usage of the tongue. This will be achieved when a person realises the omnipresence of Allâh ﷻ. He hears everything that is uttered.

Aus and Khazraj were the two Ansârî tribes of Madînah Munawwarah. They hated and fought with each other for generations. Centuries of mutual hatred and fighting terminated when Sayyidunâ Rasûlullâh ﷺ arrived in Madînah Munawwarah and they were blessed with Islâm. They became intimate friends of each other through the blessings of Sayyidunâ Rasûlullâh ﷺ and Islâm.

The Jews could not tolerate this unity. They plotted to sow discord amongst them. They appointed a person to recite some poetry concerning their previous battles against each other in an assembly where individuals of both clans were present. This initially provoked them to verbally abuse each other. Thereafter, they drew out their swords to fight. Sayyidunâ Rasûlullâh ﷺ was informed about the situation. He immediately arrived and said:

"Will you murder one another in my presence?" On this occasion, Sayyidunâ Rasûlullâh ﷺ delivered a brief, but touching address. Both clans realised their error. They cried bitterly and embraced one another. The following âyah (verses) were revealed on this occasions: "O Believers! Fear Allâh as is the right of fearing Him and never die except in the condition that you are Muslims."

When a person will realise the omnipresence of Allâh ﷻ at all times, he will fear His Punishment and Wrath and obey Him at every breath. In such a case, shaytân will never be able to mislead him. In addition, the ummah will be saved from disunity and every other type of evil.

Allâh ﷻ says: "Unitedly hold firm to the rope of Allâh (the Holy Qur'ân and Dîn. In other words, all of you should permanently hold firmly to the Rope of Dîn with complete unity). And do not be divided (on the basis of nations, geographical positions, languages or anything else). And remember the Bounty of Allâh upon you when you were enemies (of one another for centuries), then He united your hearts and, through His Bounty, you became brothers. And you were on the edge of the pit of Jahannum (about to fall therein when you mutually fought), then Allâh saved you therefrom."

Shaytân accompanies you everywhere. To save yourself from his evil, there should exist a group amongst you whose work will be to encourage the good and discourage the evil. Allâh ﷻ says: "There should exist a group from amongst you who will call towards good (Dîn), they should command all that is good (by striving in the Path of Allâh ﷻ to make an effort upon îmân, salâh, dhikr, knowledge of nubûwat, etc) and prevent from all that is evil." The ummah will become a united one through these efforts.

Thereafter, Allâh ﷻ says: "And do not become like those who were divided and differed after clear signs had reached them. There is a gruesome punishment for such people. (A distressing punishment awaits those who follow shaytân and employ various means to create differences and disunite the ummah even after being advised.)"

All the instructions and teachings of Dîn are for uniting the ummah. The performance of salâh and observance of saum fasting engender unity. Hajj unites the Muslims of diverse cultures from various lands speaking different languages. Similarly, the programme of teaching others (ta'lîm) unites the ummah. Mutual honour and love and exchanging of gifts also creates unity. All these a'mâl (deeds) paves the way towards

Jannah. The faces of those who make an effort on these a'mâl will be illuminated on the Day of Qiyâmah.

Contrary to this are those a'mâl which creates disunity and paves the way towards Jahannum. Examples of such a'mâl are mutual enmity, jealousy, slander, tale-bearing, defamation, humiliation and annoying others. The faces of those who perpetrate such evil will be blackened on the Day of Qiyâmah.

Allâh ﷻ says: "On that day (Day of Qiyâmah) when people will be resurrected, some faces will be illuminated and some will be blackened (because their evil deeds cause disunity in the ummah). As for those whose faces will be blackened, (it will be said to them), "You chose kufr (disbelief) after îmân (belief), so taste the punishment (of Jahannum) because of your kufr. And as for those whose faces will be illuminated, they will dwell in the Mercy of Allâh (Jannah) permanently (because they remained steadfast on the straight path)."

Brothers and Friends! These âyah were revealed when the Jews made an effort to disunite the Sahâbah ﷺ and cause dissention amongst them. These âyah declares disunity and in-fighting amongst the Muslims as kufr. Thereafter, a severe warning of punishment is cited in the âkhirah.

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Currently, a global effort is being made to break the unity of the ummah. The only solution is engagement in the effort of Sayyidunâ Rasûlullâh ﷺ. Invite the Muslims towards the masjid. Talks of îmân and programmes of ta'lîm and dhikr should be conducted therein. Mashwaras (mutual consultation) regarding the effort of Dîn should take place. Unity will be created in the ummah when different classes, nations and languages participate in this effort, according to the method of Masjidun Nabawî.

Such statements should not be made whereby shaytân causes division in the ummah. When three individuals sit together, they should be aware that Allâh ﷻ is the fourth amongst them. If four or five sit, they should definitely realise that Allâh ﷻ is the fifth or sixth amongst them. He is listening to all that is spoken and observing whether the discussion is to unite or divide the ummah. The participants should never ever slander, plot or carry tales of others.

This ummah was formed when Sayyidunâ Rasûlullâh ﷺ shed his blessed blood and bore poverty. Now we are dividing the ummah on our petty issues. Remember! The punishment for dividing the ummah will be much more severe than the punishment for discarding salâh.

If the ummah will be united, then never ever will they be disgraced. The Russians and American armies will also submit in front of them. The ummah will be united when all the Muslims make a'mâl (practice) on the âyah, "Adhilatin 'alal mu'minîn" meaning that every Muslim should humble and lower himself in front of his brother. This quality should be inculcated when proceeding for tablîgh. When the Muslims will develop the quality of "adhilatin 'alal mu'minîn", Allâh ﷻ will make them "a'izzatin 'alal kâfirîn", in this world. They will become victorious and dominant against the unbelievers, whether they be of Europe or Asia.

Friends and Brothers! Allâh ﷻ and His Rasûl ﷺ have strongly prohibited us from making such statements that will divide the hearts and cause disunity. Shaytân whispers bad thoughts in the hearts when two or four individual hold secret counsels. Secret meetings have been declared as the work of shaytân. Hence, we have been prohibited from doing so. Allâh ﷻ says: "Secret counsels are only (inspired) by shaytân in order that he may cause grief to the believers, but he cannot harm them in the least, except by the permission of Allâh."

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others; it may be that the latter are better than the former." We have also been prohibited from searching for the faults we know not. In addition, we have been prohibited from mentioning someone's fault we know in front of others.

Ghîbat (backbiting) has been declared harâm (forbidden). Ghîbat means to mention a fault found in someone. Allâh ﷻ commands: "Do not search for the faults of others and do not backbite." Humiliating, mocking, backbiting and searching for the faults of others are evils that divides and disunites the ummah. Hence, they have been declared harâm.

We have been strongly commanded to honour and respect one another because this creates unity. At the same time, we have been prohibited from seeking honour from others because this disunites the ummah. A united ummah will be formed when each person sincerely realises, I am not worthy of being honoured, and hence, I should not seek any honour from others. In fact, I should honour others because everybody else is worthy of being respected and honoured by me.

If you sacrifice yourselves, then the ummah will be formed and you will be honoured. Honour and disgrace is not in the plans of Russia and America, but in the control of Allâh ﷻ. He has fixed

certain principles and rules to honour and disgrace nations and individuals. If an individual, nation, family or class of people follow the principles of honour, then Allâh ﷻ will honour them. Whoever will do actions that causes disgrace, Allâh ﷻ will disgrace them.

The Jews are the children of the Prophets. Despite this, Allâh ﷻ destroyed them when they broke the principles of honour. The Sahâbah ؓ were the children of idol-worshippers. Allâh ﷻ honoured them when they followed the principles of honour. Allâh ﷻ has no relationship with anyone. Allâh ﷻ retributes according to certain fixed principles and rules.

Friends! Sacrifice yourselves for this effort so that the ummah of Sayyidunâ Rasûlullâh ﷺ could unite and qualities such as îmân (faith), yaqîn (conviction), dhikr (remembrance of Allâh ﷻ), ilm (knowledge), submission to Allâh ﷻ, khidmah (serving others), tolerance, respect for others etc. could be revived in them. Sacrifice so that they are saved from evils such as disobedience, secret counselling, humiliating, backbiting and searching for the faults of others. If in any locality this effort is done correctly, then it will spread from there throughout the world.

Make an effort to see the jamâts of different nations, localities, classes of people and languages proceed in the path of Allâh ﷻ. Observe the principles of the work correctly. Inshâ-Allâh, the effort to unite the ummah will take place and, Inshâ-Allâh shaytân and nafs (carnal self) will not cause any harm.

Thereafter, Hadrat Moulânâ emphasised the need to make an effort and create a correct environment in the rural areas. He ended the discourse with a du'â.

THE DU'Â (SUPPLICATION) OF HADRAT MOULÂNÂ MOHAMMAD YÛSUF SÂHIB (RAHMATULLÂHI 'ALAIHI)

Those who have not heard or seen Hadrat Moulânâ (Rahmatullâhi 'alaihi) making du'â will never be able to understand his condition at that time. He used to become an embodiment of du'â at the time of supplication. Amongst the bounties that Allâh ﷻ had blessed him with, one such great bounty was the reality of du'â.

It was our ardent desire to obtain a written copy of the words of his du'â. However, we did not hope that it would have been fulfilled, because each person would fully participate, spiritually and physically, in his du'â. It was not hoped that anyone would have transcribed his du'â, not even from those who transcribed his discourses.

Nevertheless, Allâh ﷻ fulfilled our desire. One person secretly recorded his du'â with the aid of a tape-recorder at one of the ijtimâ's hosted in Muradabad, India. May Allâh ﷻ bestow the best reward to the brothers of Muradabad who transcribed this du'â, word for word. Some phrases of du'â were repeated thrice by Hadrat Moulânâ (Rahmatullâhi 'alaihi). Hence, they have been transcribed exactly as he repeated them.

Make an effort to see the jamâts of different nations, localities, classes of people and languages proceed in the path of Allâh ﷻ. Observe the principles of the work correctly. Inshâ-Allâh, the effort to unite the ummah will take place and, Inshâ-Allâh shaytân and nafs (carnal self) will not cause any harm.

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اللّٰهُ لا اِلٰهَ اِلاَّ هُوَ الْحَیُّ الْقَیُّوْمُ الٓمّٓ اللّٰهُ لاَ اِلٰهَ اِلاَّ هُوَ الْحَیُّ الْقَیُّوْمُ وَعَنَتِ الْوُجُوْهُ
لِلْحَیِّ الْقَیُّوْمُ لاَ اِلٰهَ اِلاَّ اَنْتَ سُبْحَانَكَ اِنِّیْ كُنْتُ مِنَ الظَّالِمِیْنَ. یَا اَحَدُ الصَّمَدُ
الَّذِیْ لَمْ یَلِدْ وَ لَمْ یُوْلَدْ. وَ لَمْ یَكُنْ لَّهُ كُفُوًا اَحَدٌ. یَا اَرْحَمَ الرَّاحِمِیْنَ یَا
ذَاالْجَلاَلِ وَالْاِكْرَامِ. یَا رَبَّنَا یَا سَیِّدَنَا یَا مَوْلٰنَا وَ خَالِقَ اَنْفُسِنَا وَ یَا غَایَةَ رَغْبَتِنَا
ظَلَمْنَا اَنْفُسَنَا وَ اِنْ لَمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ. رَبِّ اغْفِرْلَنَا وَ
تُبْ عَلَیْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِیْمُ. رَبِّ اغْفِرْ وَارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ اِنَّكَ
اَنْتَ الْاَعَزُّ الْاَكْرَمُ. اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ. اَللّٰهُمَّ
مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ. اَللّٰهُمَّ مُصَرِّفَ الْقُلُوْبِ صَرِّفْ
قُلُوْبَنَا عَلٰى طَاعَتِكَ یَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قُلُوْبَنَا عَلٰى دِیْنِكَ یَا مُقَلِّبَ الْقُلُوْبِ
ثَبِّتْ قُلُوْبَنَا عَلٰى دِیْنِكَ یَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قُلُوْبَنَا عَلٰى دِیْنِكَ. اَللّٰهُمَّ اِنَّ
قُلُوْبَنَا وَنَوَاصِیَنَا وَجَوَارِحَنَا بِیَدِكَ لَمْ تُمَلِّكْنَا مِنْهَا شَیْئًا فَاِذَا فَعَلْتَ ذٰلِكَ بِنَا فَكُنْ
اَنْتَ وَلِیُّنَا وَاهْدِنَا اِلٰى سَوَاءِ السَّبِیْلِ. اَللّٰهُمَّ اَرِنَا الْحَقَّ حَقًّا وَارْزُقْنَا اتِّبَاعَهُ وَاَرِنَا
الْبَاطِلَ بَاطِلاً وَارْزُقْنَا اجْتِنَابَهُ. اَللّٰهُمَّ ارْزُقْنَا حُبَّكَ وَ حُبَّ رَسُوْلِكَ وَ حُبَّ مَنْ
یَنْفَعُنَا حُبُّهُ عِنْدَكَ وَالْعَمَلَ الَّذِیْ یُبَلِّغُنَا حُبَّكَ. اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ الْاَشْیَاءِ

اِلَیَّ وَاجْعَلْ خَشْیَتَكَ اَخْوَفَ الْاَشْیَاءِ عِنْدِیْ. اَللّٰهُمَّ لاَ سَهْلَ اِلاَّ مَا جَعَلْتَهُ سَهْلاً
وَ اَنْتَ تَجْعَلُ الْحَزْنَ سَهْلاً اِذَا شِئْتَ لا اِلٰهَ اِلاَّ اللّٰهُ الْحَلِیْمُ الْكَرِیْمُ سُبْحَانَ اللّٰهِ
رَبِّ الْعَرْشِ الْعَظِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ اَسْئَلُكَ مُوْجِبَاتِ رَحْمَتِكَ وَ عَزَائِمَ
مَغْفِرَتِكَ وَالْعِصْمَةَ مِنْ كُلِّ ذَنْبٍ وَالْغَنِیْمَةَ مِنْ كُلِّ بِرٍّ وَّ السَّلاَمَةَ مِنْ كُلِّ اِثْمٍ لاَ
تَدَعْ لِیْ ذَنْبًا اِلاَّ غَفَرْتَهُ وَ لاَ هَمًّا اِلاَّ فَرَّجْتَهُ وَ لاَ كَرْبًا اِلاَّ نَفَّسْتَهُ وَ لاَ ضُرًّا اِلاَّ
كَشَفْتَهُ وَ لاَ حَاجَةً هِیَ لَكَ رِضًى اِلاَّ قَضَیْتَهَا یَااَرْحَمَ الرَّاحِمِیْنَ اِلَیْكَ رَبِّ
فَحَبِّبْنَا وَ فِیْ اَنْفُسِنَا فَذَلِّلْنَا وَ فِیْ اَعْیُنِ النَّاسِ فَعَظِّمْنَا وَ مِنْ سَیِّئِ الْاَخْلاَقِ فَجَنِّبْنَا
وَ عَلٰى صَالِحِ الْاَخْلاَقِ فَقَوِّمْنَا وَ عَلَى الصِّرَاطِ الْمُسْتَقِیْمِ فَثَبِّتْنَا وَ عَلَى الْاَعْدَاءِ
اَعْدَائِكَ اَعْدَاءِ الْاِسْلاَمِ فَانْصُرْنَا اَللّٰهُمَّ انْصُرْنَا وَ لاَ تَنْصُرْ عَلَیْنَا. اَللّٰهُمَّ اَكْرِمْنَا وَ
لاَ تُهِنَّا. اَللّٰهُمَّ آثِرْنَا وَ لاَ تُؤْثِرْ عَلَیْنَا. اَللّٰهُمَّ زِدْنَا وَ لاَ تَنْقُصْنَا. اَللّٰهُمَّ امْكُرْ لَنَا
وَ لاَ تَمْكُرْ عَلَیْنَا. اَللّٰهُمَّ ارْحَمْنَا وَ لاَ تُسَلِّطْ عَلَیْنَا مَنْ لاَّ یَرْحَمُنَا. اَللّٰهُمَّ اشْرَحْ
صُدُوْرَنَا لِلْاِسْلاَمِ. اَللّٰهُمَّ حَبِّبْ اِلَیْنَا الْاِیْمَانَ وَ زَیِّنْهُ فِیْ قُلُوْبِنَا وَكَرِّهْ اِلَیْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْیَانَ. اَللّٰهُمَّ اجْعَلْنَا مِنَ الرَّاشِدِیْنَ الْمَهْدِیِّیْنَ. اَللّٰهُمَّ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِیْمَ صِرَاطَ الَّذِیْنَ اَنْعَمْتَ عَلَیْهِمْ مِنَ النَّبِیِّیْنَ وَ الصِّدِّیْقِیْنَ وَ

الشُّهَدَآءِ وَ الصّالِحِيْنَ وَ حَسُنَ اُولٰئِكَ رَفِيْقًا. اَللّٰهُمَّ اهْدِ اُمَّةَ مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَ سَلَّمَ. اَللّٰهُمَّ عَلِّمْهُمُ الْكِتَابَ وَالْحِكْمَةَ. اَللّٰهُمَّ اَلْهِمْهُمْ مَرَاشِدَ اُمُوْرِهُم.
اَللّٰهُمَّ اجْعَلْهُمْ دُعَاةً اِلَيْكَ وَ اِلٰى رَسُولِكَ. اَللّٰهُمَّ ثَبِّتْهُمْ عَلٰى مِلَّةِ رَسُوْلِكَ.
اَللّٰهُمَّ اَوْزِعْهُمْ اَنْ يَّشْكُرُوْا نِعْمَتَكَ الَّتِى اَنْعَمْتَ عَلَيْهِمْ وَ اَنْ يُّفُوْا بِعَهْدِكَ الَّذِىْ
عَاهَدْتَّهُمْ عَلَيْهِ. اَللّٰهُمَّ انْصُرْهُمْ عَلٰى عَدُوِّكَ وَ عَدُوِّهِمْ اِلٰهَ الْحَقِّ اٰمِيْنَ. اَللّٰهُمَّ
اهْدِ هٰذِهِ الْبَلْدَةَ اَللّٰهُمَّ اهْدِ هٰذَا الْمُلْكَ. اَللّٰهُمَّ اهْدِ هٰذِهِ الْحُكُوْمَةَ. اَللّٰهُمَّ اهْدِ
النَّاسَ جَمِيْعًا. اَللّٰهُمَّ اهْدِ النَّاسَ جَمِيْعًا. اَللّٰهُمَّ اهْدِ النَّاسَ جَمِيْعًا. اَللّٰهُمَّ عَلَيْكَ
بِصَنَادِيْدِ الْيَهُوْدِ وَ النَّصَارٰى وَ الْمُشْرِكِيْنَ. اَللّٰهُمَّ عَلَيْكَ بِاَشِدَّاءِهِمْ عَلَى
الْاِسْلَامِ وَ الْمُسْلِمِيْنَ. اَللّٰهُمَّ اقْطَعْ دَابِرَهُمْ. اَللّٰهُمَّ خُذْ مُلْكَهُمْ وَ اَمْوَالَهُمْ.
اَللّٰهُمَّ فَلَّ اَسْلِحَتَهُمْ. اَللّٰهُمَّ اَهْلِكْهُمْ كَمَا اَهْلَكْتَ عَادًا وَّ ثَمُوْدَ. اَللّٰهُمَّ خُذْهُمْ
اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ. اَللّٰهُمَّ اَخْرِجِ الْيَهُوْدَ وَ النَّصَارٰى وَ الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ
الْحَبِيْبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ مِنْ جَزِيْرَةِ الْعَرَبِ. اَللّٰهُمَّ اَخْرِجِ
الْيَهُوْدَ وَ النَّصَارٰى وَ الْمُشْرِكِيْنَ مِنْ جَزِيْرَةِ الْحَبِيْبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ
عَلَيْهِ وَ سَلَّمَ مِنْ جَزِيْرَةِ الْعَرَبِ. اَللّٰهُمَّ اَخْرِجِ الْيَهُوْدَ وَ النَّصَارٰى وَ الْمُشْرِكِيْنَ

مِنْ جَزِيْرَةِ الْحَبِيْبِ سَيِّدِنَا مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ مِنْ جَزِيْرَةِ الْعَرَبِ.
اَللّٰهُمَّ اخْرِجِ الْيَهُوْدِيَّةَ وَ النَّصْرَانِيَّةَ وَ الْمَجُوْسِيَّةَ وَ الشُّيُوْعِيَّةَ وَ الشِّرْكَ عَنْ قُلُوْبِ
الْمُسْلِمِيْنَ يَا مَالِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ
تُعِزُّ مَنْ تَشَاءُ وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ. اَللّٰهُمَّ
اَيِّدِ الْمُسْلِمِيْنَ فِى مَشَارِقِ الْاَرْضِ وَ مَغَارِبِهَا بِالْاِمَامِ الْعَادِلِ وَ الْخَيْرِ وَ الطَّاعَاتِ
وَ اِتِّبَاعِ سُنَنِ سَيِّدِ الْمَوْجُوْدَاتِ. اَللّٰهُمَّ وَ فِّقْهُمْ لِمَا تُحِبُّ وَ تَرْضٰى وَاجْعَلْ
اٰخِرَتَهُمْ خَيْرًا مِّنَ الْاُوْلٰى. اَللّٰهُمَّ انْصُرِ الْاِسْلَامَ وَ الْمُسْلِمِيْنَ فِى مَشَارِقِ الْاَرْضِ
وَ مَغَارِبِهَا. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ فِى الْعَرَبِ وَ الْعَجَمِ. اَللّٰهُمَّ اَعْلِ
كَلِمَةَ الْاِسْلَامِ وَ الْمُسْلِمِيْنَ فِى الْمَمْلَكَةِ الْهِنْدِيَةِ وَ غَيْرِهَا مِنَ الْمَمَالِكِ
الْمُلْحِقَةِ. اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ
النَّارِ. اَللّٰهُمَّ اِنَّا نَسْئَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَ الْفَوْزَ فِى الدُّنْيَا وَ الْاٰخِرَةِ. اَللّٰهُمَّ
اَحْسِنْ عَاقِبَتَنَا فِى الْاُمُوْرِ كُلِّهَا وَ اَجِرْنَا مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الْاٰخِرَةِ.
اَللّٰهُمَّ ارْحَمْنَا بِتَرْكِ الْمَعَاصِى اَبَدًا مَّا اَبْقَيْتَنَا. اَللّٰهُمَّ اَعِنَّا عَلٰى تِلَاوَةِ الْقُرْاٰنِ وَ
ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ. اَللّٰهُمَّ جَنِّبْنَا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا

بَطَنَ. اَللّٰهُمَّ جَنِّبْنَا وَ اَوْلَادَنَا وَ اَحْبَابَنَا وَ اَقَارِبَنَا وَ جَمِيْعَ الْمُبَلِّغِيْنَ وَ الْمُتَعَلِّمِيْنَ
مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ جَنِّبْنَا الْحَرَامَ حَيْثُ كَانَ وَ اَيْنَ كَانَ وَ
عِنْدَ مَنْ كَانَ وَحُلْ بَيْنَنَا وَ بَيْنَ اَهْلِهِ. اَللّٰهُمَّ اِنَّا نَسْئَلُكَ مِنْ خَيْرِ مَا سَئَلَكَ مِنْهُ
نَبِيُّكَ مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ وَ نَعُوذُبِكَ مِنْ شَرِّ مَا اسْتَعَاذَكَ مِنْهُ نَبِيُّكَ
مُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ. اَللّٰهُمَّ اِنَّا نَسْئَلُكَ رِضَاكَ وَ الْجَنَّةَ. اَللّٰهُمَّ اِنَّا
نَسْئَلُكَ الْجَنَّةَ وَ مَا قَرَّبَ اِلَيْهَا مِنَ الْقَوْلِ وَ الْعَمَلِ. اَللّٰهُمَّ اِنَّا نَعُوْذُبِكَ مِنْ
عَذَابِ جَهَنَّمَ وَ نَعُوْذُبِكَ مِنْ عَذَابِ الْقَبْرِ وَ نَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ
وَ نَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ نَعُوْذُبِكَ مِنْ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ وَ
نَعُوْذُبِكَ مِنْ فِتْنَةِالْمَحْيَا وَ الْمَمَاتِ وَ نَعُوْذُبِكَ مِنَ الْمَأْثَمِ وَ الْمَغْرَمِ وَ نَعُوْذُبِكَ
مِنْ اَنْ نَمُوْتَ فِىْ سَبِيْلِكَ مُدْبِرًا. اَللّٰهُمَّ ثَبِّتْنَا كَثَبَّتْتَ مُوْسٰى عَلَيْهِ السَّلَامُ.
اَللّٰهُمَّ ثَبِّتْنَا كَثَبَّتْتَ مُوْسٰى عَلَيْهِ السَّلَامُ. اَللّٰهُمَّ ثَبِّتْنَا كَثَبَّتْتَ مُوْسٰى عَلَيْهِ
السَّلَامُ. اَللّٰهُمَّ وَاقِيَةً كَوَاقِيَةِ الْوَلِيْدِ. اَللّٰهُمَّ وَاقِيَةً كَوَاقِيَةِ الْوَلِيْدِ. اَللّٰهُمَّ نَصْرًا
كَمَا نُصِرَ مُحَمَّدٌ صَلَّى عَلَيْهِ وَ سَلَّمَ وَ نُصِرَ اَصْحَابُهُ. اَللّٰهُمَّ نَصْرًا كَمَا نُصِرَ
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عَلَيْهِ وَ سَلَّمَ وَ نُصِرَ اَصْحَابُهُ. اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ
حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ. رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِىْ اَمْرِنَا وَ ثَبِّتْ اَقْدَامَنَا
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Translation of Arabic Du'â

After reciting durûd (salawât), Hadrat Moulânâ (Rahmatullâhi 'alaihi) made the following du'â aloud:

Allâh, there is none worthy of worship but He, the Ever-Living, the Eternal. Alif Lâm Mîm. Allâh, there is none worthy of worship besides Him, the Ever-Living, the Eternal. The faces have humbled in front of the Ever-Living, the Eternal. There is none worthy of worship besides You. You are Pure, I am from amongst the wrongdoers. O the One, the Independent who beget not, was not begotten and the like of whom is none! O the most Merciful of those who show mercy! O the Possessor of Majesty and Kindness! O our Rabb! O our Master! O our Lord! O our Creator! O the Aim of our desire! We have wronged ourselves and if You do not forgive us and have mercy on us, then we will be amongst the losers. O our Rabb! Forgive us and accept our repentance. Verily You are Oft-Returning in forgiveness and most Merciful. O my Rabb! Forgive, have mercy and overlook

عَلَيْهِ وَ سَلَّمَ وَ نُصِرَ اَصْحَابُهُ. اَللّٰهُمَّ رَبَّنَا اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا عَذَابَ النَّارِ. رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِىْ اَمْرِنَا وَ ثَبِّتْ اَقْدَامَنَا وَ انْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ.

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what You know. Undoubtedly, You are the Mightiest, the most Kind.

O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience.

O Turner of Hearts! Establish our hearts on Your Dîn. O Turner of Hearts! Establish our hearts on Your Dîn. O Turner of Hearts! Establish our hearts on Your Dîn. O Allâh! Our hearts, forelocks and limbs are in Your control. You have not made us the owners of anyone of them. So when You have done this to us, then be our Protecting Friend and guide us to the straight path. O Allâh! Show us the truth as true and enable us to follow it and show us the false as untrue and enable us to abstain from it.

O Allâh! Grant us Your love, the love of Your Rasûl, the love of those whose love will benefit us in Your presence and the love of those deeds that will cause us to receive Your love. O Allâh! Make Your love most beloved to me and Your fear most dreadful to me. O Allâh! Nothing is easy except that You make easy and, if You so will, then You can make a rough, rugged and hard ground smooth, soft and even.

There is none worthy of worship besides Allâh, the Clement, the Kind. Pure is Allâh, the Master of the Mighty Throne. All praises are exclusively for Allâh, the Rabb of the entire Universe. I beg You for the deeds entailing Your Mercy, for the decisions of Your forgiveness, for protection against every sin, for the accomplishment of every good and safety from every misdeed. Forgive all my sins, relief all worries, dispel all anxieties, remove all difficulties, and fulfil that need which pleases You, O Most Merciful of those who show mercy!

O my Rabb! Make us beloved to You, degrade us in our own minds, exalt us in the eyes of people, save us from bad character, create in us good character, establish us on the straight path and help us against the enemy, Your enemy and the enemy of Islâm. O Allâh! Help us and do not assist anyone against us. O Allâh! Honour us and do not disgrace us. O Allâh! Prefer us and do not prefer others over us. O Allâh! Increase us and do not decrease us. O Allâh! Plan in our favour and do not plan against us. O Allâh! Have mercy on us and do not appoint over us those who would not be merciful upon us. O Allâh! Open our hearts for Islâm. O Allâh! Make îmân beloved to us, beautify our hearts with it and make us abhor disbelief, transgression and disobedience. O Allâh! Make us from amongst those who follow the straight path, the rightly guided.

what You know. Undoubtedly, You are the Mightiest, the most Kind.

O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience. O Allâh, the Disposer of Hearts! Dispose our hearts to Your obedience.

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O Allâh! Guide us to the straight path, the path of those whom you have favoured, viz. the Ambiyâ, the truthful, the martyrs and the pious. Excellent are they as companions. O Allâh! Guide the ummah of Mohammed ﷺ. O Allâh! Teach them the Kitâb (Hoy Qur'ân) and the Sunnah. O Allâh! Inspire them with salvation in their affairs. O Allâh! Make them inviters towards You and Your Rasûl. O Allâh! Strengthen them on the religion of their Rasûl. O Allâh! Grant them the ability to be grateful for the bounties You have showered upon them and enable them to fulfil the promise You have taken from them. O Allâh! Assist them against Your and their enemy. O True Object of Worship! Âmîn. O Allâh! Guide this locality. O Allâh! Guide this country. O Allâh! Guide this government. O Allâh! Guide all mankind. O Allâh! Guide all mankind. O Allâh! Guide all mankind. O Allâh! Take the leaders of the Jews, Christians and idolaters to task. O Allâh! Take to task those who are stern amongst them upon Islâm and the Muslims. O Allâh! Eradicate them. O Allâh! Seize their land and wealth. O Allâh! Weaken their arms and ammunitions. O Allâh! Destroy them as You destroyed 'Âd and Thamûd. O Allâh! Seize them with the seizure of the Mighty, Powerful.

O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Mohammad ﷺ, the Arabian

Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Mohammad ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Remove the influence of the Jews, Christians, fire-worshippers, Shî'âs and shirk (polytheism) from the hearts of the Muslims.

O the Owner of Supreme Authority! You grant power to whom You will and snatch away power from whom You will. You honour whom You will and disgrace whom You will. In Your control is all goodness. Indeed, You have complete power over everything. O Allâh! Assist the Muslims in the east and west of the earth with a just Imâm (leader), with goodness, obedience and following the sunnats of the leader of all living beings, Mohammad ﷺ. O Allâh! Enable them to do that which You love and which pleases You and make their life of âkhirah better than their worldly life. O Allâh! Assist Islâm and the Muslims in the west and east of the earth. O Allâh! Strengthen Islâm and the Muslims amongst the Arabs and non-Arabs. O Allâh! Elevate the word of Islâm and the Muslims in India and the countries surrounding it.

O Allâh! Guide us to the straight path, the path of those whom you have favoured, viz. the Ambiyâ, the truthful, the martyrs and the pious. Excellent are they as companions. O Allâh! Guide the ummah of Mohammed ﷺ. O Allâh! Teach them the Kitâb (Hoy Qur'ân) and the Sunnah. O Allâh! Inspire them with salvation in their affairs. O Allâh! Make them inviters towards You and Your Rasûl. O Allâh! Strengthen them on the religion of their Rasûl. O Allâh! Grant them the ability to be grateful for the bounties You have showered upon them and enable them to fulfil the promise You have taken from them. O Allâh! Assist them against Your and their enemy. O True Object of Worship! Âmîn. O Allâh! Guide this locality. O Allâh! Guide this country. O Allâh! Guide this government. O Allâh! Guide all mankind. O Allâh! Guide all mankind. O Allâh! Guide all mankind. O Allâh! Take the leaders of the Jews, Christians and idolaters to task. O Allâh! Take to task those who are stern amongst them upon Islâm and the Muslims. O Allâh! Eradicate them. O Allâh! Seize their land and wealth. O Allâh! Weaken their arms and ammunitions. O Allâh! Destroy them as You destroyed 'Âd and Thamûd. O Allâh! Seize them with the seizure of the Mighty, Powerful.

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Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Mohammad ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Expel the Jews, Christians and idolaters from the Peninsula of the beloved, Sayyidunâ Rasûlullâh ﷺ, the Arabian Peninsula. O Allâh! Remove the influence of the Jews, Christians, fire-worshippers, Shî'âs and shirk (polytheism) from the hearts of the Muslims.

O the Owner of Supreme Authority! You grant power to whom You will and snatch away power from whom You will. You honour whom You will and disgrace whom You will. In Your control is all goodness. Indeed, You have complete power over everything. O Allâh! Assist the Muslims in the east and west of the earth with a just Imâm (leader), with goodness, obedience and following the sunnats of the leader of all living beings, Mohammad ﷺ. O Allâh! Enable them to do that which You love and which pleases You and make their life of âkhirah better than their worldly life. O Allâh! Assist Islâm and the Muslims in the west and east of the earth. O Allâh! Strengthen Islâm and the Muslims amongst the Arabs and non-Arabs. O Allâh! Elevate the word of Islâm and the Muslims in India and the countries surrounding it.

O Allâh! Our Rabb! Grant us goodness in this world, grant us goodness in the âkhirah and save us from the punishment of the Fire. O Allâh! We beg You to grant us forgiveness, safety and success in this world and the âkhirah. O Allâh! Make good the result of all our affairs and save us from the disgrace of this world and the punishment of the âkhirah. O Allâh! Be merciful upon us so that we may discard sin as long as You keep us alive. O Allâh! Help us in the recitation of the Qur'ân, in remembering You, in showing gratitude to You and enable us to perfect worshipping You.

O Allâh! Save us from external and internal vile deeds. O Allâh! Protect us, our children, our friends, our relatives and all those involved in the effort of tablîgh and ta'lîm (propagation and teaching) from external and internal vile deeds, save us from harâm (forbidden) to whatever extent it may be, wherever and with whom it may be and prevent evil people from reaching us. O Allâh! We beg from You all the good that Your Nabî Mohammad ﷺ asked You and we seek Your refuge from all the evil that Your Nabî Mohammad ﷺ sought Your Protection.

O Allâh! We beg from You Your pleasure and Jannah. O Allâh! We beg from You Jannah and to say and do that which will take us near it. O Allâh! We seek Your Protection from the

punishment of Jahannum, we seek Your Protection from the punishment of Jahannum, we seek Your Protection from the punishment of the grave, we seek Your Protection from the mischief of the one-eyed Dajjâl, we seek Your Protection from the mischief of the one-eyed Dajjâl, we seek Your Protection from the trials of life and death, we seek Your Protection from sin and debt and we seek Your Protection from dying in Your path while fleeing.

O Allâh! Grant us steadfastness like the steadfastness of Mûsâ ﷺ. O Allâh! Make us firm like the firmness of Mûsâ ﷺ. O Allâh! Establish us like the establishment of Mûsâ ﷺ. O Allâh! Protect us like an infant is protected. O Allâh! Guard us like a new-born child is guarded. O Allâh! Assist us like how Mohammad ﷺ and his Sahâbah were assisted. O Allâh! Help us in the manner Mohammad ﷺ and his Sahâbah were helped. O Allâh! Aid us in the way Mohammad ﷺ and his Sahâbah were aided. O Allâh! Our Rabb! Grant us goodness in this world, grant us goodness in the âkhirah and save us from the punishment of the Fire. O our Rabb! Forgive us for our sins, our transgression in our matters, firmly establish our feet and help us against the disbelievers.

اے اللہ ھمارے گناھوں کو معاف فرما ؛ یا اللہ ہماری لغزشوں کو معاف فرما ؛ اے
اللہ ہم قصور وار ہیں ہم خطا کار ہیں گنہگار ہیں ہم مجرم ہیں ہماری ساری زندگی
خواہشات کے اتباع میں گذرگئ اے خداوند قدوس ہم دنیا کو سامنے رکھ کر اس سے
متاثر ہوئے اور اسی کے یقین میں جذب ہوگئے اور اسی کے طالب بنگئے اور اسی کے
اندر اپنی ساری صلاحیتوں کو ہم نے ضائع کردیا اے خدا ہماری محنت کے بگڑ جانے
کے اس جرم عظیم کو معاف فرما جس جرم عظیم سے ہزاروں خرابیاں ہم میں پیدا
ہوگئیں اور ہزاروں ہمارے اندر کی دولتیں لٹیں اے خدا اس محنت کا بدلنا یہ ہمارا جرم
عظیم ہے ساری امت کے اس جرم عظیم کو معاف فرما اے خدا ساری امت محمد
ﷺ کے اس جرم عظیم کو معاف فرما محمد ﷺ جس محنت پر ڈال کر گئے اس محنت
کو چھوڑکر ان محنتوں میں الجھ گئے جن محنتوں سے نکالکر وہ گئے تھے اے خدا اس
محنت کو بدلنا یہ ہمارا سب سے بڑا جرم ہے اس کو خصوصیت کے ساتھ معاف فرما
اور اس محنت کو چھوڑ دینے کی بناء پر پھر جتنے جرائم میں مبتلا ہوئے ایک ایک جرم کو
اپنے کرم سے معاف فرما اور ایک ایک عصیان کو معاف فرما ایک ایک گناہ کو معاف
فرما اے اللہ کمائیوں کی لائین کی ہماری عصیان اورخرچ کی لائین کی ہماری عصیان اور
معاشرت کی لائین کی ہماری عصیان اے اللہ ہر لائین میں ہم عصیان کے سمندر میں
ڈوبے ہوئے ہیں اے اللہ نکلنے کی ہمارے لئے کوئی صورت نہیں ڈوبا ہوا خود کہاں
نکل سکتا ہے جو ڈوبا نہیں ہے وہی نکال سکتا ہے اے خدا ہم سب ڈوبے ہوئے ہیں
اورتو ہی نکالنے والا ہے اے اللہ عصیان کےدریاؤں میں سے ہم کو نکال لے اپنے
فضل سے نکال دے اپنے کرم سے نکال دے اے اللہ اپنی رحمت کی رسی ڈال اور
ہمیں کھینچ لے اور ہمیں عصیان کے دریاؤں میں سے نکال دے اور ہمیں طاعت کی

سڑکوں پر ڈالدے اے اللہ ہمیں قربانیوں کی چوٹی پرپہونچادے اے اللہ ہمیں دی
کی محنت کیلئے قبول فرما ہم سب کو دین کی محنت کیلئے قبول فرما اور اے اللہ
فیصد امتِ محمد ﷺ کو دین کی محنت کیلئے قبول فرما لے علم کی محنت کے لئے
ایمان کی محنت کیلئے عبادت کی محنت کیلئے ذکر کی محنت کے لئے اخلاق کی محنت
کیلئے نمازوں کی محنت کیلئے حج کی محنت کیلئے روزوں کی محنت کیلئے زکوۃ کی محنت کے
لئے ان سارے فرائض و عبادات کے محمد ﷺ کے زمانے کے طریقہ پر آجانے
کے لئے ہم سب کو اسکی پوری پوری توفیق نصیب فرما. اے اللہ اے اللہ ہماری
زندگی کے شعبوں کی بدعملیوں کو بھی دور فرما کمائی کے بدعملیوں کو دور فرما اور
کمائی کے اعمال صالحہ کو زندہ فرما گھر کی زندگیوں کی بدعملیوں کو دور فرما اور اعمال
صالحہ کو گھریلو زندگی میں زندہ فرما معاشرت کی بدعملیوں کو ختم فرما اے اللہ عدل
و انصاف والے اعمال کو ہماری معاشرت میں زندہ فرما اے اللہ ہمیں نیک اعمال
سے آراستہ فرمادے اور برے اعمال سے ہمکو نکال دے اے خداوندقدوس جس قوم
کے زمانے میں تو نے اس تبلیغ کے ذریعہ اس کلمہ و نماز پر محنت کی صورت پیدا
فرمادی اور ہمارے تمام دوستوں کو اس پر جمع ہونے کی اور کہنے سننے کی اور اپنی
راہ میں نکلنے کی توفیق دی اے اللہ جب تو نے اپنا کرم فرماکر اس کام کے کہنے
سننے کا رخ پیدا فرمادیا اور اس کام کی نقل و حرکت کا رخ پیدا فرمایا اے کریم اپنے
کرم سے سبکو قبول فرمالے اور ان سب کی ایسی تربیت فرما کہ یہ نقل و
حرکت تجھے اپنے کرم سے پسند آجائے تو ہی اپنے کرم سے اس ترتیب کے اور
نقل و حرکت کی تربیت فرما تو ہی مربی ہے تو ہی تربیت کرنے والا ہے
اور تو ہی پاک و صاف کرنیوالا ہے اے اللہ اس نقل و حرکت کو قبول فرما (انتہائی

رقت کے ساتھ) اے خدا ان کو اخلاص نصیب فرما اے اللہ انکو اخلاص نصیب فرما
اے اللہ ہم سب کو اخلاص نصیب فرما اے اللہ ہم سب کو اپنی قدرت پر یقین
نصیب فرما ہم سب کو یقین نصیب فرما ہم سب کو اپنے وعدوں پر یقین نصیب فرما
یا اللہ ہمارے عقیدوں کو درست فرمادے اور اس محنت کے لئے ہمارے اندر وہ
جذبات پیدا فرمادے! اے خدا جن قربانیوں سے اے اللہ یہ منی کے گندے
قطرے کا بنا ہوا انسان تیرا دوست بنجاتا ہے اور جن قربانیوں سے تیرا محبوب بنجاتا
ہے اے خدا ان قربانیوں کی محبت ہمارے دلوں میں پیدا فرمادے اے اللہ جس
کرم سے تو نے یہ کام اٹھایا اب اس کام کو تکمیل تک پہونچادے اس کام میں
لگنے والوں میں دنیا کی رغبت ان کے دلوں سے نکال دے ملک و مال کی رغبت
ان کے دلوں سے نکال دے اقتدار کی ہوس انکے دلوں سے نکالدے دنیا کے نقشے
کے بارے میں بے رغبتی ان کے دلوں میں پیدا فرمادے موت کی حقیقت انکو عطا
فرما قناعت کی دولت انکونصیب فرما اے اللہ صبر و اخلاص مجاہدے کی طاقت انکو
نصیب فرما اے خدا جس مجاہدے پر انسان اندر سے تیرے انوارات سے جگمگا جاتا
ہے اور تیرے صفات اخلاق ان اعلی مجاہدوں پر اے اللہ ترقیات کے دروازے
کھل جاتے ہیں اور اخلاق کی چوٹیوں پر انسان پہونچ جاتا ہے اے اللہ وہ مجاہدے
کی دولت ہم سب کو نصیب فرما اے اللہ جس طرح تو نے یہ کام اٹھایا اس کام کو
ہدایت کے پوری دنیا میں آجانے کا سو فیصد ذریعہ قرار دیدے اے اللہ سارے
انسانوں کے لئے اور سارے ملکوں کے لئے اور سارے مسلمانوں کے لئے ہدایت
ملنے کا سبب اسکو قرار دیدے سارے زمانوں قوموں ملکوں میں اس محنت کے
پہونچنے کے لئے قبول فرمالے! اور یا اللہ ہدایت عام فرما ہمیں اور ہمارے ساتھیوں

کو ہمارے رشتہ داروں کو اور اس کام میں لگنے والوں کو انکے متعلقین اور رشتہ
داروں کو اور ان سے تعلق و محبت رکھنے والوں کو اس ہدایت میں سے نصیب فر
جو تو مجاہدین کو ہدایت دیا کرتا ہے اور تو داعیوں کو ہدایت دیا کرتا ہے اور جو
نے محمد ﷺ اور انکے ساتھیوں کو ہدایت نصیب فرمائی تھی اور تو نے انبیاء ساتھ
کو اور اولیاء اللہ کو ہدایت و قربانی عطا فرمائی تھی اے اللہ اس ہدایت سے ہم سب
کو بھر پور حصہ نصیب فرما اے اللہ ان خالی ہاتھوں کو اپنے کرم سے بھر دے او
ان خالی دلوں کو اپنے کرم سے بھر دے اپنے عشق سے اور اپنی محبت سے ہدایت
کا فرمان ہمارے لئے فرمادے یا اللہ پوری امتِ محمد ﷺ کو اے اللہ اے اللہ
جو انہیں ضلالت کی طرف کھینچے انکے ہاتھوں سے انہیں چھڑا دے اور جو انہیں
ہدایت کی طرف کھینچے انکے ہاتھوں کی طرف انکو منتقل کردے اے خدا اس امتِ محم
ﷺ کو یہود و نصاری مشرکین و ملحدین کے ہاتھوں سے چھڑا دے اور محمد ﷺ
کی بنیادوں پر انکو کھڑا کردے اے اللہ انکے یقینوں کو ٹھیک کر ان کو ہدایت
نصیب فرما اسلام کی دولت ان کے سینوں میں اتاردے اور اپنا ذکر ان کے
دلوں کو نصیب فرما دے اور دنیا کی بے رغبتی نصیب فرما کر علمِ دین سیکھنے کے
مطابق زندگی گذارنے کی ہدایت نصیب فرما عام انسانوں کو ہدایت نصیب فرما اس
ملک کے بسنے والوں کو ہدایت نصیب فرما اے اللہ اس ملک کے حاکم و محکوم کو
یہاں کی اقلیت و اکثریت کو اے اللہ اس راستہ کی ہدایت نصیب فرما اے اللہ
درندوں کی اور اژدہوں کی قسم سے جتنے انسان اور درندے انسان ہیں جنکو تجھے
انسانیت سے نوازنا ہی نہیں اے خدا ایسوں کو چُن چُن کر ہلاک فرما ایسوں کی
زمینوں کو اس کیلئے پھاردے ایسوں کے مکانوں کو ان پر توڑ دے ایسوں سے

رقت کے ساتھ) اے خدا ان کو اخلاص نصیب فرما اے اللہ انکو اخلاص نصیب فرما
اے اللہ ہم سب کو اخلاص نصیب فرما اے اللہ ہم سب کو اپنی قدرت پر یقین
نصیب فرما ہم سب کو یقین نصیب فرما ہم سب کو اپنے وعدوں پر یقین نصیب فرما
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ہے اے خدا ان قربانیوں کی محبت ہمارے دلوں میں پیدا فرمادے اے اللہ جس
کرم سے تو نے یہ کام اٹھایا اب اس کام کو تکمیل تک پہونچادے اس کام میں
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نصیب فرما اے خدا جس مجاہدے پر انسان اندر سے تیرے انوارات سے جگمگا جاتا
ہے اور تیرے صفات اخلاق ان اعلی مجاہدوں پر اے اللہ ترقیات کے دروازے
کھل جاتے ہیں اور اخلاق کی چوٹیوں پر انسان پہونچ جاتا ہے اے اللہ وہ مجاہدے
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کو اور اولیاء اللہ کو ہدایت و قربانی عطا فرمائی تھی اے اللہ اس ہدایت سے ہم سب
کو بھر پور حصہ نصیب فرما اے اللہ ان خالی ہاتھوں کو اپنے کرم سے بھر دے اور
ان خالی دلوں کو اپنے کرم سے بھر دے اپنے عشق سے اور اپنی محبت سے ہدایت
کا فرمان ہمارے لئے فرمادے یا اللہ پوری امتِ محمد ﷺ کو اے اللہ اے اللہ
جو انہیں ضلالت کی طرف کھینچے انکے ہاتھوں سے انہیں چھڑا دے اور جو انہیں
ہدایت کی طرف کھینچے انکے ہاتھوں کی طرف انکو منتقل کردے اے خدا اس امتِ محمد
ﷺ کو یہود و نصاری مشرکین و ملحدین کے ہاتھوں سے چھڑا دے اور محمد ﷺ
کی بنیادوں پر انکو کھڑا کردے اے اللہ انکے یقینوں کو ٹھیک کر ان کو ہدایت
نصیب فرما اسلام کی دولت ان کے سینوں میں اتاردے اور اپنا ذکر ان کے
دلوں کو نصیب فرما دے اور دنیا کی بے رغبتی نصیب فرما کر علمِ دین سیکھنے کے
مطابق زندگی گذارنے کی ہدایت نصیب فرما عام انسانوں کو ہدایت نصیب فرما اس
ملک کے بسنے والوں کو ہدایت نصیب فرما اے اللہ اس ملک کے حاکم و محکوم کو
یہاں کی اقلیت و اکثریت کو اے اللہ اس راستہ کی ہدایت نصیب فرما اے اللہ
درندوں کی اور اژدہوں کی قسم سے جتنے انسان اور درندے انسان ہیں جنکو تجھے
انسانیت سے نوازنا ہی نہیں اے خدا ایسوں کو چُن چُن کر ہلاک فرما ایسوں کی
زمینوں کو اس کیلئے پھاردے ایسوں کے مکانوں کو ان پر توڑ دے ایسوں سے

نعمتوں کو اپنی چھین لے ایسی عبرتناک سزائیں عطا فرما کہ دنیا دیکھ لے کہ جو اپنی
انسانیت کو بگاڑتا ہے خدا اس کی صورتوں کو اس طرح بدلتا ہے اے خدا ظالم ترین
مفسد ترین انسانوں کو چن چن کر ہلاک فرما جن ناکوں کی ہدایت سے قوموں اور
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سے قوموں اور ملکوں کے ضلالت و فساد ختم ہو جائیں اے اللہ اس کو چن چن
کر ہلاک فرمادے اے خدا لوٹ و کھسوٹ کے ماحول کو ختم کر عدل و انصاف کے
ماحول کو قائم کر اے اللہ ہماری دعاؤں کو اپنے فضل و کرم سے قبول فرما ہمارے
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جو معدے کے بیمار ہیں انکے معدے کو شفا عطا فرما اور بقیہ جتنے آدمیوں نے اس
جلسے میں ہم سے دعاؤں کے لئے کہا یا آج تک اس سے پہلے ہم سے دعاؤں کو
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کی پریشانیوں کو ختم فرما اے اللہ اس جلسہ کو سارے ہی انسانوں کے لئے اور
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قبول فرما آمین

Translation of Urdu Du'â

O Allâh! Forgive our sins. O Allâh! Overlook our minor errors. O Allâh! We are blameworthy, guilty, sinners and criminals. We have spent our entire lives in fulfilling our carnal desires. O Allâh! We have become affected by this world, enticed by its conviction and wasted all our energy and ability to acquire it. O Allâh! Forgive this great oppression of ruining our efforts. This great oppression has created countless of evils within us and deprived us of many natural capabilities. O Allâh! This change of effort is a great oppression we have committed. Forgive this great oppression of the entire ummah. O Allâh! Forgive this great oppression of the entire ummah of Mohammad ﷺ. O Allâh! We have forsaken the effort of Mohammad ﷺ and reverted to do those efforts from which he had come to save us. O Allâh! This change of effort is the greatest crime we have perpetrated. Forgive this particular crime of ours. Forgive, through Your Kindness, each and every other sin, disobedience and evil, we have become involved in because of forsaking the effort of Mohammad ﷺ.

O Allâh! Forgive our disobedience as far as earning, spending and social dealings are concerned. O Allâh! We are disobedient in every aspect. We are drowned in disobedience. O Allâh!

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O Allâh! Forgive our disobedience as far as earning, spending and social dealings are concerned. O Allâh! We are disobedient in every aspect. We are drowned in disobedience. O Allâh!

There is no way we can be saved. A drowned person cannot save himself. Only the one not drowned can save him. O Allâh! We all have drowned and only You can save us. O Allâh! Through Your Kindness, remove us from the ocean of disobedience; through Your Kindness, rescue us; through Your Kindness, save us. O Allâh! Lower Your Rope of Mercy and pull us out of the oceans of sin and enable us to tread the path of obedience. O Allâh! Let us reach the pinnacle of sacrifice.

O Allâh! Accept us for the effort of Dîn, accept us all for the effort of Dîn. O Allâh! Accept every individual in the ummah of Mohammad ﷺ for the effort of Dîn, for the effort of 'ilm (knowledge), for the effort of îmân, for the effort of 'ibâdah (worship), for the effort of dhikr (remembrance of Allâh), for the effort of akhlâq (good character), for the effort of salâh (prayer), zakât, hajj and fasting. O Allâh! Enable us to make an effort on all those farâ'id and 'ibâdah according to the method that was present in the time of Mohammad ﷺ.

O Allâh! O Allâh! Rectify our evils in every aspect of life. Rectify the evils in earning a livelihood and revive the righteous way of earning. Rectify the evils of private life and revive the correct method of living. Stop the evils of social life. O Allâh!

Revive justice in our social dealings. O Allâh! Beautify us with good deeds and save us from evil.

O Allâh! Through this work of tablîgh, You have created a way of making an effort on kalimah and salâh in times of mischief and corruption. You have enabled all our friends to unite, listen and proceed in Your path. O Allâh! When You have created the external form of listening and moving for this effort, then, O the Munificent! through Your Kindness, accept each and every one. Nurture each one in a manner that this movement becomes beloved to You. Through Your Kindness, nurture this movement and effort. Only You are the Nurturer, only You are the Purifier, only You are the Cleanser.

O Allâh! Accept this movement (Hadrat Moulânâ wept excessively when he uttered these words). O Allâh! Grant them ikhlâs (sincerity). O Allâh! Grant them ikhlâs. O Allâh! Grant us all ikhlâs. O Allâh! Grant us all yaqîn, grant us all yaqîn on Your promises. O Allâh! Correct our beliefs. O Allâh! Grant us the enthusiasm to make such an effort and to give such sacrifices that this human being who is created from a drop of sperm becomes Your friend and favourite. O Allâh! Create in our hearts the love to give such sacrifices.

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O Allâh! Cause this effort to reach its perfection through Your kindness whereby You started it. Remove the desire of this world from the hearts of those involved in this effort. Remove the desire of power and wealth from their hearts; remove the desire of leadership from their hearts; create an aversion to this world in their hearts; grant them the reality of death; grant them the wealth of qanâ'at (contentment). O Allâh! Grant them the power of sabr (patience), ikhlâs and mujâhadah (striving in Your Path). O Allâh! Grant us the wealth of mujâhadah whereby a person internally shines with Your light and the doors of spiritual progress and the pinnacle of divine qualities open.

O Allâh! You have started this work; make this work a complete means of hidâyah (guidance) for the entire world. O Allah! Make it a means of hidâyah for the entire human race, for all the countries of the world and for all the Muslims. Accept this effort to reach every era, nation and country. O Allâh! Guide everyone. Give us, our friends, our relatives, those involved in this effort and their associates, relatives and beloveds that hidâyah which You grant to the mujâhidîn and du'ât (those calling towards the truth) and which You granted to Mohammad ﷺ, his companions, the previous Ambiyâ and the Auliyâ (Your friends). O Allâh! Grant us a full share of this hidâyah.

O Allâh! Fill these empty hands with Your Kindness; fill these empty hearts with Your special Love and make the decision of hidâyah in our favour. O Allâh! O Allâh! Free the entire Ummah of Mohammad ﷺ from the hands of those who will mislead them and hand them into the care of those who will direct them towards hidâyah. O Allâh! Free the Ummah of Mohammad ﷺ from the control of Jews, Christians, idolators and atheist and enable them to stand on the foundations laid by Mohammad ﷺ. O Allâh! Rectify their yaqîn, grant them hidâyah, fill their chests with the wealth of Islâm, enlighten their hearts with Your dhikr, make them aversed to this world and enable them to live their lives according to the knowledge of Dîn they acquire.

O Allâh! Grant hidâyah to all mankind, guide the inhabitants of this country. O Allâh! Guide the rulers and the public, the majority and minority of this country. O Allâh! Select and destroy those human beings who are deprived and who resemble scorpions and serpents in harming others; destroy their land and their homes on them; deprive them of Your Bounties and give them exemplary punishments so that the world can witness the consequence of those who intend harming the human race. O Allâh! Select and destroy the mighty oppressors and mischief makers and guide those prominent peole who will be a means of guidance for other nations and countries. O Allâh! Select and

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destroy those prominent people whose destruction will bring an end to mischief and misguidance in nations and countries.

O Allâh! Change the conditions of plunder and robbery into that of justice and equity. O Allâh! Accept our duas through Your Bounty and Kindness. O Allâh! Help those who are indebted amongst us to pay their debt, fulfill the needs of the needy; cure the sick, those who have eye diseases and stomach disorders. O Allâh! Fulfill the needs and remove the difficulties of those who requested us to make du'â for them in this gathering or before this or will request us to make du'â for them in future.

O Allâh! Make this gathering a means of complete goodness, blessings, righteousness, guidance, grace, elevation and success for the whole human race and universe, through Your Mercy and Kindness. Accept those proceeding in Your Path through Your Kindness. Âmîn.

بسم الله الرحمن الرحيم

OBITUARY NOTICES AND CONDOLENCES

Thousands of Muslims around the Islâmic world expressed their sorrow and grief on the demise of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi). Currently, much pretentious language and words are used to express internal feelings. We have observed two governments who are always seriously at loggerheads, yet they pretentiously congratulate each other on happy occasions and offer their condolences on calamities. Despite this pretentious attitude, I am convinced of the sincerity and honesty of all those condolences that were offered on the demise of Hadrat Jî (Rahmatullâhi 'alaihi). After all he only possessed a philanthropic concern. Hence no non – Muslim government has lodged a complain against him.

A collection of condolences and obituary notices by different individuals and newspapers has been reproduced below. As a benediction, we have first reproduced the message of Hadrat Shaikhul Hadîth (Rahmatullâhi 'alaihi). These pious personalities pay attention to realities and not only outward forms. They always abstain from pomp and show. Hadrat Shaikh

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(Rahmatullâhi 'alaihi) has explained that the life of Hadrat Jî (Rahmatullâhi 'alaihi) demands that in every condition the aspect of da'wah and islâh (propagation and rectification) should remain dominant.

HADRAT SHAIKH (RAHMATULLÂHI 'ALAIHI)

Hadrat Shaikh (Rahmatullâhi 'alaihi) gave the following reply to a question posed by the Al–Jamî'at (Dehli) news reporter, "My respected friend! We who sit on straw–mats are not accustomed to issuing statements. However, on this occasion, convey the following message to the Muslim public, through the Al–Jamî'at, 'Every person should engage himself in the work for which Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) and his father, Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) sacrificed their lives with the same spirit of dedication and enthusiasm as theirs. This is my message and feelings."[27]

MOULÂNÂ AS'AD SÂHIB MADANÎ (DAMAT BARAKÂTUHUM)

"The demise of Hadrat Moulânâ is a cause of great loss for humanity in general. His demise has afflicted thousands of

[27] Al–Jamî'at, 3 Dhul Hijjah 1384 Hijrî

sincere followers with grief. The work of tablîgh and islâh (propagation and reformation) was the mission of his life. He directed all his effort for the service of Dîn. He was extremely successful in his object."[28]

MOULÂNÂ MOUDÛDÎ SÂHIB

Moulanâ Moudûdî Sâhib arrived with a few friends to offer his condolences on the demise of Hadrat Moulânâ (Rahmatullâhi 'alaihi) in Lahore. He was met by Moulânâ In'âmul Hasan Sâhib (Rahmatullâhi 'alaihi). On this occasion Moulanâ Moudûdî Sâhib said, "The demise of Moulanâ is a great loss for the Muslim Ummah." It should also be borne in mind that Moulanâ Moudûdî Sâhib praised the effort of tablîgh in its initial stages in his work, Tarjumânul Qur'ân.

MUFTÎ ATÎQURRAHMÂN SÂHIB (RAHMATULLÂHI 'ALAIHI)

"The demise of Hadrat Moulânâ (Rahmatullâhi 'alaihi) is a loss for the Islâmic world. Thousands of people regarded him as their religious leader. Undoubtedly, the fevour and enthusiasm with which he sincerely served the Muslims is matchless."

[28] Ibid, 3 April 1965

(Rahmatullâhi 'alaihi) has explained that the life of Hadrat Jî (Rahmatullâhi 'alaihi) demands that in every condition the aspect of da'wah and islâh (propagation and rectification) should remain dominant.

HADRAT SHAIKH (RAHMATULLÂHI 'ALAIHI)

Hadrat Shaikh (Rahmatullâhi 'alaihi) gave the following reply to a question posed by the Al–Jamî'at (Dehli) news reporter, "My respected friend! We who sit on straw–mats are not accustomed to issuing statements. However, on this occasion, convey the following message to the Muslim public, through the Al–Jamî'at, 'Every person should engage himself in the work for which Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) and his father, Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) sacrificed their lives with the same spirit of dedication and enthusiasm as theirs. This is my message and feelings."[27]

MOULÂNÂ AS'AD SÂHIB MADANÎ (DAMAT BARAKÂTUHUM)

"The demise of Hadrat Moulânâ is a cause of great loss for humanity in general. His demise has afflicted thousands of

[27] Al–Jamî'at, 3 Dhul Hijjah 1384 Hijrî

sincere followers with grief. The work of tablîgh and islâh (propagation and reformation) was the mission of his life. He directed all his effort for the service of Dîn. He was extremely successful in his object."[28]

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"Whoever met and sat with Hadrat Jî (Rahmatullâhi 'alaihi) even once, and that too for a little while, will agree that Allâh Ta'âlâ had placed a magnetic attraction in his personality. The very first gaze would cause love and confidence to develop in him. After the third or fourth meeting, it would seem as if the person meeting him is one of his near relatives. This magnetic attraction in his personality is the reason why thousands of people were sincerely afflicted with grief on his sudden death, not only in the Indo–Pak subcontinent, but throughout the Islâmic world."[31]

ASIA–LAHORE

"An understanding of how a great loss the nation has suffered because of the demise of Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) could be made from his religious efforts and engagements. His eminent father, Moulânâ Ilyâs Sâhib (Rahmatullâhi 'alaihi), revived the effort of tablîgh at a time when members of the Shudhî movement were working in the famous area of Mewât. The Muslims of this area were ignorant of the fundamental teachings of Islâm and it was feared that they would turn to kufr (disbelief). With the assistance of Allâh Ta'âlâ , Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) made one of the masjid of Bastî Nizamuddîn near Dehli his center of effort.

[31] Madînah, 9 April 1965

From here, he spread the message of Islâm in the area of Mewât in a special, yet generally comprehensible manner. He was succeeded by his righteous son, Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi), who fulfilled the rights of succession."[32]

ÂJ KÂ MAYSÛR

"The sudden demise of Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) has left all his followers restless. The effect of his tablîghî endeavours is not only confined to the Indo–Pak subcontinent and Arab countries. In fact, it has reached m European countries, America, Japan, Indonesia, Africa, etc."[33]

TARJUMÂNÊ ISLÂM –LAHORE

"The discourses of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) were mostly divinely inspired. He was always aided with divine help. His followers continuously experienced miraculous conditions. All this proves his truthfulness and sincerity. Hadrat Moulânâ (Rahmatullâhi 'alaihi) was forty–eight years of age. This was the age Allâh Ta'âlâ had

[32] Asia, 15 April 1965
[33] Âj kâ Maysûr, Tippu Sultân Edition

ABDURRAḤÎM ASHRAF

"We regard the existence of a human personality as necessary to lead us, our nation and all the inhabitants of the earth towards the true Dîn of Allâh Ta'âlâ and His Kalimah. It is our observation that at the invitation of this great personality thousands of people have left their homes and are enthusiastically roaming the surface of the earth to plant the seed of îmân (belief) and revive a'mâlus sâliḥah (good deeds) in the lives of others. The existence of such a personality was extremely necessary whose îmânî zeal created a movement of effort from the east to the west, amongst Arabs as well as non–Arabs. However, when he has ceased to exist, then although the effort won't stop, it will definitely lose its vigour. Thereafter, it can not be said when another similar learned personality will appear on whose call towards îmân, the echo of the reply of 'âmannâ' (we have believed) will be heard."

"It is correct to say that he who returned to the mercy of Allâh Ta'âlâ was a great personality whom Allâh Ta'âlâ had blessed with an extraordinary type of acceptance and effective speech. However, there is no comparison between his greatness and the greatness of that Being from amongst whose servants, one servant was Moḥammad Yûsuf (Raḥmatullâhi 'alaihi)."[29]

[29] Almunîr, 13 Dhul Hijjah 1384

AL–JAMÎ'AT –DEHLI

"The demise of Ḥadrat Moulânâ (Raḥmatullâhi 'alaihi) is an irreplaceable loss for the Muslim world. He sacrificed everything he possessed to make universal the effort revived by his father. We should make du'â that his successor should not only complete his mission, but rather cause it to increase and progress."[30]

DA'WAT–DEHLI

"Whoever heard about the demise Ḥadrat Moulânâ (Raḥmatullâhi 'alaihi) became speechless. The voice of guidance and righteousness which created love for the kalimah and ṣalâh became silent forever. This thought created a painful feeling in the heart. The propogation of kalimah and ṣalâh was the single interest of Ḥadrat Moulânâ (Raḥmatullâhi 'alaihi). He undertook journeys and exerted himself to the maximum in making an effort only for this purpose. His journey to Lahore was also for this purpose.

MADÎNAH–BIJNÛR

[30] Al–Jamî'at, 5 April 1965

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[33] Âj kâ Maysûr, Tippu Sultân Edition

predestined for him. Allâh Ta'âlâ called him on his appointed time."[34]

ÂZÂD HIND –CALCUTTA

"Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) was a famous âlim of Dîn and the son of the founder of the tablîghî jamâ'at, Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi). He followed his honourable father's example in continuing to steer the activities of the tablîghî jamâ'at. In fact, he widened the scope of its efforts from the Indo–Pak subcontinent to other countries of the world. Thousands of Muslims are connected to the effort of tablîgh and are found actively working throughout the world. A diligent mujâhid for the propagation of Islâm has been lost."[35]

BÊBÂK–SAHÂRANPÛR

"Currently, the world is passing through a frightful and dark phase. Nevertheless, Allâh Ta'âlâ through His Mercy, had placed a lamp of hidâyat (guidance) to dispel this frightful

[34] 9 April 1965
[35] 5 April 1965

darkness. The sudden extinguishment of this lamp seems as if the world has been enveloped in darkness for the first time."[36]

INQILÂB–BOMBAY

"The most successful accomplishment in the life of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) is the spirit and enthusiasm with which he promoted the tablîghî endeavours of his honourable father, Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi). His honourable father sacrificed his life for the reformation of the people of one area and prepared a group of pious individuals who travelled throughout the Indo–Pak subcontinent to do the work of Dîn. The son, with an unshakable resolution, spread this work to the different corners of the world. He was unequalled in sincerity, the spirit to sacrifice for Islâm and genuine restlessness for the spread of Dîn."[37]

[36] 7April 1965
[37] 5 April 1965

NADÎM–BHOPAL

"Moulânâ (marhûm– may Allâh Ta'âlâ have mercy on him) was a man of practice. In addition, he influenced and encouraged his followers and associates to be practical. The excellent manner in which he promoted the mission of Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) was his good fortune. It is impossible for people to unite under any other personality in a genuine loving manner as the members of the tablîghî jamâ'at had done under him. Moreover, thousands of laymen placed their confidence in him."

"Only those people who listened to his discourses and more so participated in his du'â will be able to correctly understand his condition. Scores of people would restlessly hasten towards the masjid when the announcement of the du'â was made, as if an unseen power was attracting them. Hundreds of people would cry restlessly like children during his du'â."[38]

BURHÂN–DEHLI

"Moulânâ was amongst the eminent "ulamâ" of the Indo–Pak subcontinent. He had a natural interest for academical studies and

[38] 5 April 1965

writing. Despite his tight schedule, he used to devote a few hours daily for studying and writing. He compiled a book, Hayâtus Sahâbah, in three volumes which has been published by Dâiratul Ma'ârif, Hyderabad Deccan. He was an example of the pious predecessors in 'ilm and 'amal (knowledge and practice), akhlâq and 'âdât (character and habits) and taqwa and tahârat (piety and cleanliness)."

"However, his greatest achievement which brought about a very important change in the lives of present day Muslims is the promotion of his honourable father's tablîghî efforts, according to its prescribed principles and pattern."[39]

ARRAHÎM –KARACHI

"He continued and promoted the work of tablîgh revived by his honourable father, Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi), to a great extent in an excellent manner. He widened the scope of effort for the spread of Islâm after succeeding his father from the small locality of Nizâmuddîn Auliyâ, Dehli. This is a great service rendered to the Muslims and Islâm which will definitely be accepted in the Court of Allâh Ta'âlâ."

[39] 6 April 1965

MA'ÂRIF–A'ZAMGARH

"The demise of Shaikhut Tablîgh, Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi), is a loss for the entire Muslim ummah. Currently, the tablîghî jamâ'at is doing the best work as far as results and effect is concerned amongst the different Muslims groups of the Indo–Pak subcontinent. It has converted a large number of non–Muslims to Islâm and, in addition, it has made the existing Muslims true Muslims and muballighs (those who spread the message of Islâm). Groups of this jamâ'at are moving throughout the world, an example of which is difficult to find after the first century hîjrî. Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) fulfilled the responsibility of leading this jamâ'at with great zeal and expanded its scope of effort from Asia to Africa and Europe."[40]

ALFURQÂN – LUCKNOW

"To the extent a person will acknowledge the benefit of the tablîghî jamâ'at (a movement for the revival of Dîn), to that extent will he be sad and grieved to learn of the sudden demise of its leader, Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi). He was an exemplary personality as far as the effort for the revival of Dîn is concerned. Many people became embodiments of 'amal (practice) when they witnessed this spirit in him. They also became embodiments of possessing the burning desire to spread the message of Islâm because of the effect of his spirituality. Today, his demise has left a vacuum amongst those who love to sacrifice in the path of Allâh Ta'âlâ."[41]

FÂRÂN – KARACHI

"The saintly title, 'shaikh', befits Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) in every respect. The place where Hadrat Moulânâ used to be present was always enlightened with discourses regarding salâh, suam and gatherings of dhikr. He delivered his discourses in a unique, yet simple tone, leaving a burning effect on the heart of the listeners."[42]

NIDÂ – Ê – MILLAT – LUCKNOW

The following points were made in the 9th April 1965 edition of Nidâ – ê – Millat Lucknow.

- Such a dâ'î (inviter) has passed away whose equal is difficult to find in this world.

[40] Ma'ârif, April 1965

[41] Alfurqân, April 1965
[42] Fârân, June 1965

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- Such a mujâhid (warrior) has passed away who accomplished decades of work in twenty years.
- Such a muballigh (propagator) has passed away through whose brave courage the invitation of Dîn and message of reformation has reached the further most corners of the world.
- Such an âlim (learned personality) has passed away who was an embodiment of 'amal (practice).
- Such a spiritual leader has passed away who was permanently active in the field of jihad (holy war).
- Such a servant of Allâh Ta'âlâ has passed away who presented the example of the Islâm of the first century in the fourteenth century hijrî.
- Such an ummatî {follower of Sayyidunâ Rasûlullâh (Sallallâhu Alaihi Wa Sallam)} has passed away who once again showed the world the light of the sunnah of Sayyidunâ Rasûlullâh (Sallallâhu Alaihi Wa Sallam).
- Such a human being has passed away with whom no comparison can be made between the powerful effect of his work and the collective work of many individuals.
- Such a pious personality has passed away whose heart was a burning furnace with the love of Allah Ta'ala.
- Such a teacher has passed away who taught thousands of people the knowledge of Dîn.

Today everyone is grieved over the demise of Hadrat Jî (Rahmatullâhi 'alaihi). The work will continue, but there is none to accelerate its spread.

May the sky scatter dew upon his grave.

DIVINELY INSPIRED MOMENT

The editor of "Tarjumân – ê – Islâm", the official weekly organ of the Jamî'atul 'Ulamâ' – ê – Islâm (West Pakistan) wrote the following article on the demise of Hadrat Jî (Rahmatullâhi 'alaihi) with the caption, "A Great Loss for the Islâmic World".

"Allah Ta'ala inspired the heart of Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) with the principles and modus operandi of the tablîghî jamâ'at. This effort is a completely safe and extremely beneficial method of propagating the Dîn. In a short period of time, it has filled the Islâmic world with a series of religious concern. Outwardly it seems to be a very simple effort, but in reality, it is a very high form of spiritual training to restrain carnal desires."

"It is not an easy task to encourage the rich and the poor, the pious and the evil, the soft – natured and the hard – natured to

frequent the musjid as practical Muslims and to accustom them to the environment of our pious predecessors. Many high profile government officials and professionals are reviving the practice of our pious predecessors of leaving their home for the sake of Dîn."

"The discourses of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) were mostly divinely inspired. He was always aided with divine help. His followers continuously experience miraculous conditions. All this proves his truthfulness and sincerity."

The above review of the leader of Jamî'atul 'Ulamâ – ê – Islâm, Hadrat Moulânâ Ghulâm Ghauth Sâhib, clearly indicates his acknowledgement and confidence in the promising results of the tablîghî effort.

REVOLUTIONARY EFFORT OF REFORMATION

Under the administrative patronage of Shaikhul Hadîth 'Allâmah Moulânâ Mohammad Yûsuf Sâhib Albinnûrí (Rahmatullâhi 'alaihi), Madrasah Islâmiah, Newtown – Karachi, holds a very distinguished position amongst other Dînî Arabic madâris. In its monthly journal, Bayyinât, 'Allamah Albinnûrî (Rahmatullâhi 'alaihi) wrote, "The current month's Bayyinât issue was ready to

be sent to the press for printing when the sad news of the demise of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) was received. His sudden demise was shocking. Classes were immediately terminated, a completion of the Holy Qur'ân (Khatmê Qur'ânê Karîm) took place and a 'jalsah–ê–ta'ziyat' (gathering of condolence) was convened. The report of this jalsah and commendable qualities of Hadrat Moulânâ (Rahmatullâhi 'alaihi) will be mentioned in our next months issue. It is our du'â that Allah Ta'ala should enshroud him with His special Mercy, elevate his status and enable a capable personality to continue this beneficial and revolutionary effort of reformation and this is not difficult for Allah Ta'ala."[43]

UNIQUE AND UNIVERSAL EFFORT

Amongst the religious journals and newspapers, the weekly 'Khuddâmuddîn – Lahore' is most widely circulated and approved by all schools of thought. Its editorial board expressed its sincere sorrow upon the demise of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) under the caption, 'The Sun of Celestial Reformation and Propagation has Set'. The rest of the article is as follows:

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[43] Bayyinât, Dhul Qa'dah 1384 Hijrî

"The demise of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) is an irreplaceable loss for the Islâmic world. He sacrificed everything to internationalise the effort of tablîgh on the pattern set by his father. He continued his mission with a matchless form of zeal and enthusiasm".

"What is most commendable is the fact that Hadrat Moulânâ (Rahmatullâhi 'alaihi) steered such an international movement without seeking any financial assistance from others. No posters were displayed, none of the current forms of propaganda were adopted and no interviews were conducted. We hope that Allâh Rabbul 'Izzat will keep alive the mission of Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) and Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi). May Allah Ta'ala keep the highways of tablîgh open upon which thousands have treaded to become immersed in the dhikr (remembrance) of Allâh Ta'âlâ and concern for their âkhirah". [Khuddâmuddîn, 13 Dhul Hijjah 1384 Hîjrî]

The above article of the weekly 'Khuddâmuddîn' regarding the special features and general benefit of the tablîghî effort is an open proof of its importance, authenticity and genuineness.

GLOBAL EFFORT

The recently published 'Lolâk' of Lâ'ilpûr (Pakistan) which enjoys a very fast rate of circulation regards the tablîghî effort as global. One of its articles regarding the tablîghî effort is reproduced below:

"The headquarters of the tablîghî effort is in Bastî Nizâmuddîn Auliyâ, Dehlî. The global effort of tablîgh is controlled from here"

"Although the tablîghî effort operates completely different from the normal administrative system of other religious and political organisations, its scope of effort has extended to most of the countries beyond the Indo – Pak subcontinent. Tablîghî delegates visit American, European, African and other Asian countries to spread the message of Islâm in a very successful manner. This effort is a purely global religious movement free from political motives"

These are few excerpts and cuttings expressing the views of different religious organisations regarding the tablîghî effort. Despite their mutual differences, all of them agree on the great importance , need and suitability of the tablîghî effort done by Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi)

"The demise of Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi) is an irreplaceable loss for the Islâmic world. He sacrificed everything to internationalise the effort of tablîgh on the pattern set by his father. He continued his mission with a matchless form of zeal and enthusiasm".

"What is most commendable is the fact that Hadrat Moulânâ (Rahmatullâhi 'alaihi) steered such an international movement without seeking any financial assistance from others. No posters were displayed, none of the current forms of propaganda were adopted and no interviews were conducted. We hope that Allâh Rabbul 'Izzat will keep alive the mission of Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi) and Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi). May Allah Ta'ala keep the highways of tablîgh open upon which thousands have treaded to become immersed in the dhikr (remembrance) of Allâh Ta'âlâ and concern for their âkhirah". [Khuddâmuddîn, 13 Dhul Hijjah 1384 Hîjrî]

The above article of the weekly 'Khuddâmuddîn' regarding the special features and general benefit of the tablîghî effort is an open proof of its importance, authenticity and genuineness.

GLOBAL EFFORT

The recently published 'Lolâk' of Lâ'ilpûr (Pakistan) which enjoys a very fast rate of circulation regards the tablîghî effort as global. One of its articles regarding the tablîghî effort is reproduced below:

"The headquarters of the tablîghî effort is in Bastî Nizâmuddîn Auliyâ, Dehlî. The global effort of tablîgh is controlled from here"

"Although the tablîghî effort operates completely different from the normal administrative system of other religious and political organisations, its scope of effort has extended to most of the countries beyond the Indo – Pak subcontinent. Tablîghî delegates visit American, European, African and other Asian countries to spread the message of Islâm in a very successful manner. This effort is a purely global religious movement free from political motives"

These are few excerpts and cuttings expressing the views of different religious organisations regarding the tablîghî effort. Despite their mutual differences, all of them agree on the great importance , need and suitability of the tablîghî effort done by Hadrat Moulânâ Mohammad Ilyâs Sâhib (Rahmatullâhi 'alaihi)

and his successor, Hadrat Moulânâ Mohammad Yûsuf Sâhib (Rahmatullâhi 'alaihi).

Completed translation on 9th Dhul Qa'dah 1421
3rd February 2001
Saturday

الحمد الله بعزته و جلاله تتم الصالحات
